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CHARACTER AND WRITINGS OF JUSTIN MARTYR.

IN our last number we gave some account of the life of this celebrated father, conducting him from his conversion to christianity to the fatal period of his martyrdom. We now proceed to give a summary view of his character and writings. He was unquestionably a man of exalted piety and holiness, deeply affected by a concern for the honour of God and the interest of true religion, and ardently desirous of promoting the salvation of men. He had embraced christianity after long and serious examination; having found in this divine revelation, what he had in vain searched after in the various systems of human philosophy, the knowledge of the only true God, and the way to obtain both present and eternal happiness. The influence of christian principles upon his dispositions and conduct is strikingly evident in his life and writings. His love to the souls of men prompted him to receive all who came to him for instruction; and was probably the reason of his persevering in the profession of philosophy, instead of assuming the ecclesiastical character. He thought, perhaps, that his former habits of life might tend to abate the prejudices of other philosophers, and induce them to examine and embrace christianity: and though in the case of Justin, this expectation proved fallacious, we cannot but approve the motive from which he acted; and we recommend to those who, like him, possess much of human learning, to consecrate it to the service of God, by similar endeavours to gain the wise and the great of this world to the gospel of Christ. How earnestly this learned and pious father was engaged in propagating the truth, appears not only

from the pathetic exhortation which we have already stated * to have been delivered to his friends upon his conversion to christianity, but from the boldness and freedom with which he addressed the Roman Emperors and Senate in his Apologies. He told them † how much it was their duty to esteem the truth; that his object was not to flatter them, but to persuade them to examine the question impartially, and to determine justly; that if they did not they would be inexcusable before God, and could not possibly escape his future judgment. In a similar manner he declares, in his conference with Trypho, ‡ that he regarded nothing but the truth, not caring whom he disobliged in this great and important pursuit. Yet all this zeal in the cause of christianity was tempered with the most cordial love to all mankind, and even to his bitterest enemies. From none did he and his brethren suffer greater enmity and opposition than from the Jews: yet he tells Trypho § that they heartily prayed for the Jews, and all other persecutors, that they might repent, and ceasing to blaspheme Christ, might believe in him, and be saved from eternal vengeance at his glorious appearing; that though the Jews were wont solemnly to curse them in their synagogues, and to join with any that would persecute them unto death, yet they returned no other answer than this—"You are our brethren, we beseech you own and embrace the truth of God." And in his Apology || to the Emperor and Senate, he thus concludes—"I have nothing more to add,

* See the last number, p. 656.

† Apol. II. 53. ‡ 349.

§ 354. 323. || Apol. I. 52.

but that so far as in us lies, we shall endeavour, and heartily pray, that the whole world may be blessed with the knowledge and belief of the truth."

Such are the leading features in the character of this great man, so far as his piety is concerned. With respect to his natural endowments, and his acquired learning and abilities, more especially as they appear in his writings, something remains to be said. He was evidently possessed both of considerable genius and of sound judgment. These talents he had carefully cultivated and improved by the diligent study and pursuit of human learning and philosophy; so that, according to the testimony of Photius, he had arrived at the very height, and abounded in every kind, of knowledge. His learning, however, as might naturally be expected from his birth and education, was chiefly confined to the writings of the Heathen philosophers. Of the Hebrew language, like many of the early fathers, he knew but little; as appears from some inaccuracies which are to be met with in his dialogue with Trypho. But with this exception, his great abilities and learning are plainly discernible in his writings which are yet extant (to say nothing of those which are lost,) and which, as Eusebius observes, remain as monuments of his singular endowments;—of a mind studiously conversant about divine things, and richly fraught with excellent and useful knowledge. These are all intended either to defend christianity against both the Jews and Gentiles, or to oppose that common religion and those profane and absurd rites of worship which then governed the world: or to prescribe rules for the ordinary conduct of the christian life. The catalogue which Eusebius has given of the works of this father comprises his two Apologies; two books addressed to the Greeks, in which he discusses at large many of the questions which were usually agitated between the Pagans and Christians; a book concerning the monarchy of God, which he confirms, not only by the authority of the holy scriptures, but also from the testimonies of Pagan writers; another book, entitled *Psalmes*; and another, containing some short notes concerning

the soul. Lastly, the historian mentions the dialogue with Trypho, and adds, that several others of his works were then extant amongst many of the christian brethren. Of the writings enumerated by Eusebius, the book entitled *Psalmes*, and that respecting the soul are lost; the others yet remain. St. Jerome mentions a work of Justin against Marcion, and another against all the heresies which had then appeared in the christian church; but neither of these is extant. An Exposition, also, of the Revelations, by this father, is lost. Some other books have been obtruded upon the world under his name, and are included in the collection of his works; such as the *Expositio Fidei*, *Questiones et Responsa ad Orthodoxos*, *Questiones Græcicæ ad Christianos*, *Questiones V. ad Græcos*: but these are undoubtedly productions of a later age, when christianity was fully established in the world, and the Arian controversy had begun to disturb the church. The *Epistle to Diognetus*, and that to Zena and Serenus, are generally considered as of doubtful origin. The former contains a general account of the christian religion, in answer to the inquiries of a philosopher who wished to become acquainted with it. The latter treats usefully of the principal points of christian morality.

The opinions of Justin were, in general, perfectly consistent with what are usually termed the orthodox doctrines. In his Dialogue with Trypho* he explains and defends, against the objections of the Jew, the doctrine of our Lord's divinity, in a clear and decisive manner; considering it as plainly revealed both in the Old and New Testament. In his first Apology,† also, he expressly acknowledges the Catholic doctrine of the Trinity, telling the Emperor, in explanation of the common charge against christians, of Atheism, that they did not, indeed, worship the gods commonly so called, but that they worshipped and adored the true God and his Son, and the prophetic Spirit, honouring them in word and in truth. This learned father strongly inculcates in his writings the necessity of the enlightening influence of divine grace, to

* p. 63.

† p. 139.

enable any one to understand the truth. He explains, also in his first Apology,* his views concerning regeneration, and the forgiveness of past sins through Jesus Christ, which he seems to connect with baptism, in common with most of the early fathers. In the Dialogue with Trypho,† he states the doctrine of justification in the same manner as we find it in the Epistle to the Galatians, that is, as opposed to any dependence on the works of the law, and as entirely the gift of God by faith in Jesus Christ.

The writings, however, of this learned and venerable father, though, in the main, scriptural and correct, are not entirely free from exceptionable sentiments. His attachment to human philosophy appears to have led him to exercise too much indulgence towards the doctrines of Plato and other Heathen writers: which he declares to be, in some degree, similar to those of the gospel. Of Socrates, in particular, he affirms, that Christ was in part known to him. His mistake on these points evidently originated in an erroneous exposition of the beginning of St. John's Gospel. But though he asserts, that so far as the Heathens improved their reason to the great and excellent purposes of religion, so far they were in some sort christians, and related to the eternal and original word or wisdom of God, he no where affirms, that the Gentiles might be saved without the reception of christianity, or that their knowledge would of itself avail to that end; but, on the contrary, that natural reason was wholly insufficient to attain it.

Some notions, also, of Justin, respecting the state of the soul after death, previous to the resurrection, though supported by the testimonies of several others of the fathers, are evidently fanciful and unscriptural. The most serious charge, however, which has been brought against him, relates to what he calls the self-determining power of the human will. This is a phraseology common to the philosophical fathers; but, though afterwards carried to a great and alarming height, it does not appear to bear so obnoxious and dangerous a sense in the writings of Justin as it has

been sometimes represented. It is evident, from what has been already stated respecting his opinions, that when he speaks of the *αυτεξουσιαν*, he by no means intended to exclude the grace of God. The notion was, no doubt, derived from his former philosophical principles, and proves the danger of departing from the plain and simple language of scripture on this point, and the necessity and importance of that solemn caution and warning delivered by St. Paul—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Yet notwithstanding these and other errors and inaccuracies of this learned man, we should do well to imitate him in his ardent and courageous zeal for divine truth, in his piety towards God, and in his love to mankind. These are qualities which peculiarly distinguish and adorn his character. By these, being dead, he yet speaketh, and admonisheth us to be "followers of them who, through faith and patience, now inherit the promises."

To the Editor of the Christian Observer.

THE rule which your correspondent G. S. (Number for June, p. 334.) quotes from Bishop Kidder, would not have been new to him if he had been conversant with biblical criticism. That an *active verb, having no person going before, is often to be understood as a passive or impersonal*, is well known. To the examples produced by the Bishop many more might be added, (*ex. g.*) 2 Kings xix. 35. "When *they* arose early in the morning, behold they were all dead corpses;" which verse ought to be thus rendered, "On the morrow, at the time of rising, behold they were all dead corpses." I particularly mention this passage, because, to common

* It should, however, be noticed, that several inflections of the Hebrew verb may be taken either actively or passively, and that nothing but the context, or the points where their authority is admitted, can determine in which sense they are to be taken. This remark is a sufficient solution of any difficulty arising from those passages, which have been cited by some critics, to prove that the verb active of the third person singular may be taken indefinitely or passively.

* p. 159, 160.

† p. 62.

readers, the established version must appear highly absurd.

The same idiom occurs very commonly in English phraseology. "*They say the Jamaica fleet is come safe into port:*" which is exactly synonymous with "*It is said that the Jamaica fleet is come safe into port.*" So, also in the Latin language, *ferunt* is equivalent to *fertur*. See III. 414. *Eneidos*.

Hæc loca vi quondam et vastâ convulsa ruinâ Dissiluisse ferunt.

And the same indefinite use of the word *pari* occurs in the *Iliad* passim. But the rule is, I believe, subject to a limitation, which ought to be carefully observed, viz. *that the verb is in the third person plural*. Thus, in the example quoted by Bp. Kidder, Luke xvi. 19. "That when they fail *they may receive you.*" i. e. "*ye may be received.*" Again, in Luke xii. 20. "This night do *they require thy soul,*" i. e. "*thy soul is required.*"—"If the salt have lost its savor, *they shall cast it out,*" in other words, "*it shall be cast out;*"—"To whom *they have committed much,* they will ask the more;" as it is in the original should be translated, "To whom much *hath been committed,* of him the more *shall be required.*" In all these passages the active verb, which is equivalent to a passive or impersonal, is in the third person plural. But to apply the same rule to a different person or number is neither agreeable to the analogy of language, nor to the usual practice of the sacred writers. Not to the analogy of language, because the plural number and the third person are more indefinite than any other person or number. But it may be replied, that Bishop Kidder has produced an example from Isaiah ix. 6. where the third person singular is thus used, "A child is born, a son is given, and *shall call his name,* *vocabit nomen ejus,* wonderful." In our version it is expressed passively, "his name shall be called." Is not this an example of the third person singular, in the active verb, with a passive signification? I think not. For the original Hebrew verb is either active or passive, according to its punctuation; and the Rabbins are accused of having corrupted the points, in order to deter-

mine the verb to an active signification, and thus to render the verse, "The Wonderful Counsellor, the Mighty God, the Everlasting Father, shall call his name the Prince of Peace." Another example is cited from 2 Sam. xxiv. 1. with what propriety deserves to be examined. "The anger of the Lord was kindled against Israel, and he moved David against them, to say, Go, number Israel and Judah." What can be more plain than that God moved David to give this command? Yet some writers contend that God did not move David, because it is said in a parallel passage, 1 Chron. xxi. 1. "Satan stood up against Israel, and provoked David to number Israel." The solution of this apparent contradiction is obvious, viz. that God commissioned Satan to provoke David to number Israel. We have, therefore, no occasion to read the verse as some would have it. "The anger of the Lord was kindled against Israel, and he," i. e. David, "was moved against them;" when the construction is so much more natural, "The anger of the Lord was kindled against Israel, and he," i. e. the Lord, "moved David against them."

There are many passages in Holy Writ, where God is represented as hardening the hearts of those who continue impenitent after hearing his word; and, because in some of these passages there is no person going before the verb active, it is contended, that the verb is to be understood as an impersonal or a passive. In Exod. vii. 13. it is said, "He hardened Pharaoh's heart, that he hearkened not unto them, as the Lord had said." Here the antecedent is not expressed, yet it can hardly be doubted that the antecedent understood is God; the words "as the Lord had said," plainly alluding to the third verse of the same chapter, "*I will harden Pharaoh's heart.*" The first mention of God's hardening the heart is in Exod. iv. 21. where he says to Moses, "See that thou do all these wonders before Pharaoh, but *I will harden his heart,* that he shall not let the people go." Will any one say, that, in this passage, nothing more is asserted than that Pharaoh's heart was hardened? Is not that event expressly ascribed to divine agen-

cy? So again in chap. x. 1. God says to Moses, "*I have hardened his heart;*" and in ver. 27. "*The Lord hardened Pharaoh's heart;*" and again in xi. 10. xiv. 8. "*I will harden the hearts of the Egyptians.*"

In chap. viii. 15. it is said, "When Pharaoh saw that there was respite, he hardened his heart." These words manifestly impute his hardness of heart to himself. But how can this be reconciled with the passages where it is affirmed, that God hardened his heart? The instruction to be derived from a comparison of such passages is this, that when God is said to harden the heart of a sinner, the mode of the divine agency, however mysterious to us, is such as not to destroy human agency, nor interfere with the liberty and responsibility of man. He gives up the sinner to the lusts of his own heart; he permits Satan, as in the case quoted from 2 Sam. xxiv. 1. to entice and deceive him; he withdraws his providential restraints. When a sinner is thus left to himself, commands, warnings, and exhortations increase his obduracy and insensibility: or, perhaps, warnings and exhortations are no longer addressed to him; God's spirit no longer strives with him; and the outward means of grace are judicially withdrawn. To use the words of Bishop Kidder, "Where God is said to send *blindness* or *hardness* upon any, yet certain it is, that he infuseth no evil into his creatures. He justly punishes such men; he *leaves* them in the dark, and in their lusts; and only for their great wickedness and obstinacy." After the perusal of the foregoing sentence, which clearly admits the doctrines contended for, I am surprised at the inconsistency of so judicious a critic, when he asserts that the words, "He hath blinded their eyes and hardened their hearts," in John xii. 40. are by no means meant of God, and only import the event that their eyes were blinded.

This he thinks is evident from what has been said, alluding to the rule about the verb active taken in an impersonal or passive sense. But that rule supposes that no definite agent is spoken of, which is not the case in this passage of the evangelist, for the forty-first verse

clearly ascertains who it was that blinded the eyes and hardened the hearts, viz. He, whose glory the prophet had seen, and concerning whom he spake, the Lord of Hosts, the Holy One who filleth the whole earth with his glory.

It is a remarkable, though by no means a singular, instance of the bias which a favourite hypothesis gives to the judgment, that Bishop Kidder, while he quotes those passages respecting Pharaoh which appear consistent with his scheme, entirely overlooks other passages which are not easily to be reconciled with it; such as the declaration, thrice repeated by the Supreme Being, "I will harden Pharaoh's heart." J.

To the Editor of the Christian Observer.

THE following charge was delivered by Bishop Fell, at his triennial visitation in the year 1685. I do not know whether it was ever published; if not, I am persuaded you will allow it to appear in the Christian Observer; for it is too valuable, both in point of composition and doctrine, to remain secluded amongst the private papers of an obscure individual. Some useful hints and observations might be annexed to it, that might benefit modern divines; but these I leave you to make,* being persuaded that they will be more judiciously arranged by you than they could be by your

CONSTANT READER.

CHARGE.

ALTHOUGH the lapse of three years since we met last, does of course occasion our meeting at present; my desires to see and speak with you in our great and common concern, offer a more forcible inducement.

I need not tell you in what condition the church now is, assaulted by the furious malice of Papists on the one hand, and Fanatics on the other; and, amidst the machinations of those who are zealous for a sect or party, more fatally attempted by the licentiousness and sloth of those who are indifferent to any, or opposite to all. When those unhappy

* We question whether any remarks could give additional weight to the good bishop's remonstrances.

numbers are subducted, it is lamentable to think how few the remainder are; what scanty gleanings are left to God, amidst the plenteous harvests which the devil makes.

To this calamity there can come but one accession; that the torrent of impiety should bear down all resistance, and at once countenance the disorders of the profane, and the despondency of the good, and thereby leave no sort of men untainted; and this, I fear, is in a great measure our case.

If at any time I press my brethren of the clergy to labour the reduction of the Dissenters, I am told they are perverse and proud, and will not hear, will not be treated with. If I require a constant diligence in offering the daily sacrifice of prayer for the people, at least at those returns which our church enjoins, the usual answer is, they are ready to do their duty, but the people will not be prevailed with to join with them. If I call for catechizing, it is said, the youth are backward, and have no mind to come, and parents and masters are negligent to send them. If I insist on frequent sacraments, the induration of the people is objected, they are not willing to communicate, or they are not fit. And so when the minister has thoroughly accused his flock, he thinks he has absolved himself; his church becomes a sinecure; and, because others forbear to do their duty, there remains none for him to do.

But, my brethren, do we think in earnest, that excuses of this sort can serve the turn, or that they will be admitted by the Almighty when he comes to judge the world? That our account of immortal souls, the price of the blood of the Son of God, committed to our trust, will be so easily despatched? At the great day of reckoning, we shall find the contrary of this. If our people be negligent, we are the more obliged to industry; if they are indeavour, we ought to be more zealous; if they are licentious, we must be the more exemplary: where sin abounds, grace should much more abound. Nor let men say, the people will not be prevailed upon: how know we what will be hereafter? They who resisted one attempt may yield to another; or if they yield not

to a single instance, they may to many and more pressing. They who come not into the vineyard at the first or second, no not at the ninth or tenth hour, may be prevailed with at the eleventh or last. And as God Almighty is not weary, but stretches out his hand *all* the day long to a stiff-necked and gain-saying people, so must his messengers continue their endeavours, must preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long sufferings and doctrine. As bad as times are, they are not worse than they were at the first planting of the gospel. Yet then, though no magistrates assisted, nay, with all possible violence, opposed:—though heathenism, vices, and heresy, though men and devils set themselves against the truth, with their force and resolution; the courage and virtue of the clergy then prevailed. And if we would live as exemplary, labour as faithfully, and die as readily for our professions as they did, we should not want the same success.

In the mean time, *this* we know: events are in the hands of God, but duty is in ours. When we have done all that we *can*, we have done all that is required, and our gracious God will expect no more. If our labour be lost to our unhappy flock, it shall not be lost to us; and though we save not others, we shall save our own souls at the great day.

To the Editor of the Christian Observer.

THE paper, of which the following is a copy, was found among the writings of a clergyman lately deceased, whose name, for obvious reasons, I beg leave to conceal. It was drawn up under the title of "Reflections," and appears to have been written when the author's mind was strongly impressed with a conviction of his past professional errors both in faith and practice; and was designed as an exordium to a concise and well arranged history of the Holy Bible, which he also left in manuscript, with some curious original notes and observations, according with the plan which he had here sketched out for himself. I know that the result of my friend's inquiries tended, through the divine

grace, effectually to confirm him in those truly evangelical sentiments which are contained in this paper; and if you think that the insertion of it in your useful and edifying publication may be a means of inducing any of his negligent and inconsiderate brethren to follow his example, in thus seriously examining the principles of their doctrine, and the motives of their conduct, by the unerring rule of God's word, it is much at your service: and, in that case, I pray God that their pious endeavours may be attended with the same good effects as those of my friend.

REFLECTIONS.

"How inadequate have been hitherto my conceptions of christianity. And this for a considerable term of years, wherein I have not only adopted a false system myself, but have been so led away by the opinion of authors, whose authority I used in my discourses from the pulpit, that, I am afraid, I have been the means of instilling the same sentiments into the minds of my small congregation, and leading them also astray in this important matter. To what has this error of mine been owing? I must acknowledge, with shame, that it could only have proceeded from want of consideration in the younger part of my life; from being too much engaged; at that time, in worldly pursuits, and from not studying the holy scriptures with the attention they deserved. Naturally thoughtless and indolent, and by habit, inclined to pleasure, I was then inadvertently induced, by the imprudent, though well intended advice, of my friends, to enter, as a means of livelihood, into a profession for which I had no particular predilection; and, consequently, in the prosecution of it I followed the usual course of many of my negligent contemporary brethren, who were actuated in their sacred engagement by the same motives as myself; and with whom I chiefly associated, and idled away my time in the sports of the field and other rural diversions. As, like them, I had not paid a due attention to those particular studies which were necessary to qualify me for the sacred office which I had so arrogantly assumed, I found myself, at the first

outset, totally incompetent to original composition; and was therefore obliged to have recourse to such authors as I could most easily procure: and from their works I compiled a crude system of mere morality which I delivered indiscriminately on each returning sabbath, without any regard to the particular failings and exigencies of my little flock; and seldom, or never, mentioning, but in slight and superficial terms, the peculiar doctrines of christianity, so absolutely necessary to be known and believed in order to obtain eternal salvation. Thus, for many years have I satisfied my conscience, and vainly imagined that I sufficiently fulfilled the duties of my station, by performing the public service regularly on Sundays in my parish church; by never neglecting the weekly occasional duties; and by leading a tolerably decent and consistent life. But now that, by the blessing of God, my eyes are, in some measure, opened to see things in a different light, how am I to conduct myself? I can only prostrate myself before the Almighty (which I now do with the deepest contrition of heart,) and acknowledge myself a miserable sinner in having hitherto so shamefully neglected my time and talents; humbly imploring his forgiveness of this unworthy conduct; earnestly craving the assistance of his holy Spirit, to enable me truly to repent of my transgressions; and sincerely requesting him still further to enlighten my dull comprehension, that I may more clearly perceive those truths which he has graciously caused to dawn on my mind; and endeavouring to the utmost of my power, to make them known to my parishioners. Pardon, therefore, O, merciful God; my great presumption in intruding myself into thy holy ministry without the necessary qualification of thy gracious call. Pardon likewise my great neglect in not having made a due preparation for that sacred office, and also the many errors and omissions of which I have been guilty during my performance of it. And grant me the assistance of thy all-powerful grace to enable me, for the future, so to conduct myself, in every instance of thy ministerial duty, and to perform my divine service with such

seriousness, attention, and devotion, as may tend to the edification of the congregation committed to my charge, and to the glory of thy holy name. Amen. But as I cannot expect (according to the precepts of the gospel) the divine assistance without my own sincere endeavours to co-operate with it, let me make use of my reason to examine what is the true religion of my Saviour Christ, in opposition to that I have so long professed, and which I now find to have been deficient in many of its essentials. The first error into which I have fallen is, the having always considered the gospel of our blessed Lord too much in the light of a mere system of morality, without paying any attention to some peculiar doctrines, which, on due examination, must strike every attentive observer. These grand fundamentals and essentials of our religion are certainly the doctrine of the original corruption of human nature; which must fully prove the necessity of atonement, or the redemption of the world by Christ; the necessity of thorough change of heart and disposition, in order to a sincere repentance and right conversion to the faith of Christ; together with a belief and trust that divine assistance will be vouchsafed to us, and that, through our sincere prayers and supplications to God, the influence of his holy Spirit will be imparted to us, to excite and assist our hearty endeavours to effect this change. Unless these important articles are attended to there will be but little difference discoverable between paganism and christianity: for although it is certain, that the gospel precepts are highly moral, so are likewise many of the precepts of Seneca, Plato, and other Heathen philosophers; and if the former are only regarded in the same light as the latter, without any respect to their peculiar and superior excellence, on account of the motives by which they are enforced, and the extraordinary promises annexed to the observance of them, the coming of our blessed Saviour, to establish a new religion amongst us, has been in vain, and mankind must still be supposed to remain in their original dark and lost state. In order to correct my former erroneous principles with re-

spect to the fundamental doctrines of the christian religion, it is necessary that I should trace my way back to the first origin of my species; and by consulting the holy scripture concerning the creation of man, and man's conduct after his creation, with God's method of dealing with him in consequence of such conduct, endeavour, by the divine grace, to find out the nature and use of those peculiar doctrines and precepts discoverable in almost every page of holy writ, the knowledge and observation of which, I am now convinced, are absolutely necessary to my eternal salvation. If I turn to my Bible."——

Here begins the history I have mentioned above, from which, if I meet with encouragement from you I will, at a future period, send you some interesting extracts. I only add, that I have reason to think that the right turn of thought, so evident in the above reflections, was produced in the author's mind by an attentive reading of that excellent work, "*Wilberforce's practical View of Christianity.*" F. H.

To the Editor of the *Christian Observer*.

AMONG the sad proofs of the decay of piety in the present age, there is hardly any one more universally acknowledged, or more deeply lamented, by good men, than the neglect of the Lord's Supper. In most of our churches the communicants bear a very small proportion to the whole congregation; and the clergy, too frequently, have the mortification to see the far greater part of their hearers depart, as soon as the sermon is over, as if they were not invited to the gospel feast.

The excuses which are alleged for such conduct vary almost infinitely, according to men's disposition and character: but there is one which I have reason to think is not uncommon, even among thoughtful and religious persons. I freely acknowledge that not many years ago I was under such a delusion, and I am willing to hope that the same argument which convinced me of my error, may be no less profitable to some of your readers. They are contained in the following letter which I received from the minister of the parish, to whom, according to the direction

of the rubric, I had applied for comfort and counsel.

J.

DEAR SIR,

AFTER the explanation which you have given me of the motives of your conduct, I shall certainly not accuse you of absenting yourself from the Lord's table through negligence or indifference. You assure me that you earnestly desire to partake of that ordinance, but that you have scruples of conscience which you cannot overcome. You think that persons who live in open sin are in the number of the communicants at the parish church, and that with such you are forbidden to communicate, by the word of God. 1 Cor. v. 11. "I have written to you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one no not to eat."

I have diligently considered this objection, and am satisfied that your conclusion is not warranted by the injunction of the apostle to which you refer. You take it for granted, that the expression *no not to eat*, relates to the Lord's Supper. But the phrase frequently means nothing more than familiar intercourse. Thus it was said to our Lord, why doth your master eat with publicans and sinners? which has no relation to sacramental eating. It is true that we are required, by all lawful methods, to shun and avoid disorderly brethren, lest we should seem to countenance their transgression, or should be infected by their example. But it cannot be allowed, as one of these lawful methods, to withdraw yourself from the means of grace; for that is to disobey the express command of Christ.

But suppose the phrase to relate, not only to common meals, but to the Lord's Supper; to whom is it addressed? To them who have rule in the church, whose duty it is to exclude such disorderly persons from an ordinance which they profane, v. 13. "Therefore put away from among yourselves that wicked person." The duty of private christians is to aim at the reformation of such persons, by admonishing them in the spirit of love, and if that does not avail,

to desist from keeping company with them, but by no means to separate from the communion of the church. In the Corinthian Church there were many corrupt members, guilty of fornication, incest, eating at the idol's table, 1 Cor. viii. 10. and drinking to excess at the table of the Lord, 1 Cor. xi. 21. Does the apostle exhort the Corinthian christians, on this account, to desert the holy communion? No. Just the contrary. "Let a man examine himself, and so let him eat of that bread and drink of that cup." 1 Cor. xi. 28. *i. e.* Let private christians, when they see abuses and disorderly behaviour in any of their brethren, take care not to fall into the same practices, but redouble their self-examination, and so partake of the Lord's Supper.

If the attendance of some offenders were a good reason why persons properly qualified should withdraw, it is not easy to say to what lengths the argument might be extended. We are forbidden to keep company with fornicators, 1 Cor. v. 9. Now one way of doing so is by joining with them in public worship: does it follow then, that we are to forsake the public worship because some of the pretended worshippers are profane or sensual? Yet this argument is exactly similar to that which you offer, to excuse your non-attendance at the sacrament of the Lord's Supper.

I actually knew a very ingenious and learned man, and once highly esteemed for his piety, who acted upon this principle, and would associate with no congregation of worshippers, because he could find none sufficiently pure. This man is now become a most pernicious character, employing all his talents in corrupting the principles of his readers.

An argument should be well weighed, and strongly suspected, which leads to this awful consequence, that a man may lawfully withdraw himself from any of the means of grace, especially that which was appointed by the authority of our dying Redeemer. He said to all his disciples, take ye and eat, take and drink ye all of this; do this in remembrance of me.

Let me, then, entreat you, my dear friend, not to depart from the Lord's table, from your brethren, from your heavenly food, though some false brethren may partake with you. Our blessed Lord well knew that Peter would presently deny him, and that Judas was actually deliberating how he might betray him, yet he did not refuse to admit them to the first and most solemn celebration of this ordinance.

I have thus sent you my thoughts in writing, that you may, at your leisure, and with earnest prayer, consider and meditate upon a subject of so much importance to your comfort, your growth in grace, and your hopes of final happiness.

I am sensible that the example of your present misconduct has a great tendency to mislead others, and therefore, for their sakes as well as your own, I earnestly exhort you, as you love your own salvation, and desire the spiritual welfare of your brethren, to be a partaker of the Holy Communion.

To the Editor of the Christian Observer.

ON SATIRE AND RIDICULE.

Qui bene distinguit, bene docet.

It is with the utmost deference that I presume to offer any strictures on a communication made by your correspondent B. T., to whom your readers are indebted for several valuable papers. But if the following remarks may tend to promote the cause of truth, I am persuaded that he himself could not wish them to be withheld.

You will readily grant, Sir, that a good cause may be much prejudiced, by the want of due discrimination, in the way of asserting and maintaining it; and into this fault B. T. appears to me to have fallen, in his Essay on Ridicule and Satire. (Christian Observer, 1803, p. 666.) I perfectly approve the object of that paper, so far as it goes to discourage, and shew the criminality of wantonly indulging, what is commonly called a satirical spirit. Such a spirit, I believe, is almost universally both the consequence and the cause of very serious evils. I was sorry, there-

fore, to observe any thing in B. T.'s management of his subject, which might be likely to counteract his design, of warning us against the temper and practice in question.

B. T. condemns the use of ridicule and satire *in toto*. In so doing he cannot, I think, be right; for a reason, which, if I succeed in establishing it, he himself will allow to be conclusive. It is this:—That ridicule, or satire, or what clearly partakes of their nature, is (contrary to what B. T. supposes,) employed in the scriptures. What else was the address of Elijah to the prophets of Baal, 2 Kings xviii. 27? *Elijah mocked them, and said, 'Cry aloud! for he is a God; either he is talking, or he is pursuing, or he is in a journey, or, peradventure, he sleepeth, and must be awaked!'*

But not only do the Scriptures relate language of this kind to have been used by good and inspired men: they adopt it, as a part of their own composition. Witness, what I shall venture to call, the *satirical* exposure of the folly of idolatry, in the forty-fourth chapter of Isaiah, (ver. 9, &c.)

Instances may, I think, be found also in the New Testament, St. Paul's Epistles to the Corinthians would, perhaps, furnish several in those parts where he is employed in counteracting the false teachers, and endeavouring to reclaim the Corinthians from their fascinations. Take, for an example, the following irony: *Now ye are full, now ye are rich, ye have reigned as kings without us! And I would to God ye did reign, &c.* 1 Cor. iv. 8. See also 2 Cor. xi. 19.

I suspect that even the discourses of our Lord occasionally exhibit somewhat of the same kind. Is there nothing of the sort in the following interrogatories, which so pointedly expose the levity and idle curiosity, with which the Jews had gone to hear the preaching of John the Baptist? *What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? &c.* Nothing, again, in the following comparison, by which the perverseness of the same persons

is described? *Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, "We have fished unto you, and ye have not danced; we have mourned unto you, and ye have not lamented!"*

If any of these passages (and they are only such as occur to me at the moment) shew that the use of satire, on some occasions, is allowed, and even sanctioned by the practice of scripture: it will then appear, that the sweeping sentence of B. T. is not just; and that it will be more proper to inquire by what limitations satire and ridicule should be restricted, than to attempt wholly to explode their use, and by consequence at least, to censure all who have used them.

If the argument proposed has been made good, I am not bound to answer, in detail, what has been advanced on the contrary side by B. T. I will, however, subjoin a brief remark or two upon his principal observations.

His opinion that satire is utterly incompatible with the law of love, seems to proceed upon the supposition, that it has for its object, the gratification of its author, rather than the correction of the evil against which it is levelled. Certainly such is a very unlawful motive to the use of satire: as it is also to the infliction of punishment. But punishment is not to be discarded, because it sometimes degenerates into revenge. And why should we not argue in the same manner with respect to satire?

Again.—Grave admonition, it is suggested, is a preferable means of correction. Granted, wherever it can be applied with the hope of success.

I should assign a different reason than B. T. does, why ridicule and satire are not very commonly employed towards our wives or children, namely, that these relations are not to be supposed placed out of the reach of "grave admonition." Could we laugh them out of that which expostulation or authority had in vain attempted to correct, who would say that it was inconsistent with the wisest and most tender affection to do so?

That the most which satire can be expected to affect, is a partial reformation rather than a radical conversion, may be true, and yet prove nothing against its use. Particular external evils are those against which it must generally be levelled: and the correction of them may be no contemptible achievement. I have known the argument, now opposed, urged against the establishment of a society for the suppression of vice; and, with equal force, it might be urged against the use of all human laws.

But, in fact, prevention rather than reformation; the preservation of those who are not yet tainted with some particular vice or folly, rather than the recovery of those who are, is the chief benefit to be hoped for from satire. And has not this benefit been sometimes produced? Have no evils or follies, once prevalent, now ceased to be so, through their having been rendered so ridiculous that men became ashamed of them?*

It is not, however, for the benefit which I expect from it, (for, with an author† who has made much, and able, though sometimes, perhaps, too severe use of it, I expect but little); nor is it, I trust, from a propensity to it in myself, (for few have less talent of the kind), that I have thus seemed to stand up as the advocate of satire; but because I thought that by manifestly *overdoing*, your correspondent was likely to defeat his own attempt to check a spirit of wanton severity; because I could not but look with a jealous eyes upon censures which seemed to me to implicate, not only many wise and good men, but even the sacred scriptures themselves; and, finally, because I wished to see every subject fairly treated, and placed in a just light.

J. S. C.

* Some of the fathers, and even the profane Lucian, are supposed to have considerably served the cause of christianity, by a happy application of their wit against the follies of paganism: and Erasmus is known to have furthered the reformation in the same way. No one doubts, I believe, that the wit of Cervantes rendered real service to his country.

† Cowper. See Task, Book II.

To the Editor of the Christian Observer.

As the essay, in your Number for September, p. 541, on the subject of Preaching, is written with much moderation, I presume that its author will not object to an examination of some things which he has advanced. What I shall say will be chiefly concerning his first and fourth arguments in favour of extemporary preaching. And first, says he, "by an extempore address, a minister may speak more plainly and familiarly to his audience." If this writer has expressed himself correctly, (and I imagine he has), I cannot assent to his opinion. Had he declared, that, in general, extemporary preachers in the church express themselves more plainly and familiarly than clergymen who write their sermons, I should have been obliged to admit the fact. But though this point be unquestionable, if, in our comparison, we comprehend *all* the clergy; yet it appears to me doubtful to which class of preachers we can give the claim to greater plainness of composition, if our comparison is made between clergymen of *similar religious principles and views*. I have frequently heard with attention many both written and extemporary sermons; and I cannot venture to decide upon the subject. There are sermons of both kinds which are too familiar, that is, more familiar than plain and impressive. Perhaps extemporary preachers err more frequently in this way than they who write their sermons. On the other hand, I have heard both extemporary and written discourses which were not sufficiently familiar: and, perhaps, persons who preach written sermons are more chargeable with this fault than extemporary preachers. But when all things are considered: when the compositions of many religious clergymen, who preach in the two different ways, are impartially compared together, I do not know which description of sermons is plain-er, and more intelligible to the congregation.

But the author of the essay does not consider so much what *is*, as what *may be*: "a minister *may* speak

more plainly, &c." And here I differ from him widely. In the first argument there appears to me a small degree of confusion; or, if you please, a difficulty, which opposes the argument, is proposed, and is not satisfactorily answered. For the writer admits that this "plainness of speech" *may* "be consulted as well in written as in extemporary discourses:" and afterwards he adds, "but, perhaps, the chief difficulty of ministers, either in writing or speaking, is to be intelligible." This author admits that the composition of intelligible sermons is difficult in a greater or less degree. I ask them what are the usual means of surmounting difficulties? Is it not necessary to bestow labour and thought? Is it not requisite to speak and act with caution, to examine each step we take? Now I think it evident that a writer of sermons will proceed with greater caution, and will examine more particularly what he says, than an extemporary preacher; for this man has well digested only "the method and principal heads" of his discourse; and enlarges "on them in such words as present themselves at the time." But the writer of a sermon has well considered the whole of his discourse. Judging by my own knowledge and experience, I am obliged to differ from some persons who think that the principal difficulty of composing a sermon, consists in inventing and arranging the method and principal heads. If by the expression, "method and principal heads," be comprehended as much as is contained in the *Skeletons*, published by Mr. Simeon of Cambridge; which, on account of the quantity of vessels and muscles with which the bones are covered, deserve the name of complete men rather than of skeletons; I answer that the person who writes so much of his discourse cannot be called an extemporary preacher. The labour of composing so many particulars is very nearly as great as of writing a whole sermon: and each skeleton, when enlarged by the passages of scripture to which it refers, and by the connecting sentence which must unite the

detached particulars, will occupy more than one half of a modern sermon. But as the arguments of the writer of the essay would lose their force, if the extemporary preacher, of whom he speaks, uses such skeletons; I apprehend that we must understand the expression, "method and principal heads," in a much more limited acceptance. In this case I consider the extemporary part of the sermon to be more difficult to compose than what is previously written. This point can be decided only by a reference to facts and experience.

Most clergymen, of moderate abilities, who have been in the regular habit of composing sermons for four or five years, are able, on common subjects of theology, to write down the method and principal heads of their discourses with very little difficulty; with less difficulty, in my opinion, than they can enlarge upon those heads. I know several clergymen who write their sermons, and several extemporary preachers also, all of whom generally divide and subdivide their discourses with great ease, propriety, and clearness; and yet their compositions are rarely or never of a superior kind. But in order to prove that a written sermon may be plainer than an extemporary discourse, let us attend to those particulars which are necessary, in order to render such compositions plain and intelligible. *Is clearness of conception necessary?* Then the writer of his sermons has the advantage: for clearness of conception is generally attained by labour; by a comparison of different ideas: by investigating things which resemble each other, and by separating those parts in which they agree, and those in which they differ. And this may be done more fully by those clergymen who write their discourses, because they previously consider *all* the particulars they intend to advance. Again, in order to preach plainly, is it necessary, *that you adhere to your subject and divisions?* Here also written sermons have the advantage: for their author has sufficient opportunity to examine the relation of

inferior points to the text and to the general divisions; and when he finds that he has gone astray, he may recur to the place from which he began to wander; he may correct, expunge, and transpose whatever he pleases. In the third place, is it necessary *to avoid long sentences*, difficult expressions, and an intricate arrangement? In these respects also the clergyman, who writes his sermons, enjoys a great advantage; for he may stop to select the words and phrases best understood by the people to shorten his sentences as much as circumstances will permit, and to render his arrangement as easy as possible. I might proceed to shew that it is very possible to combine elegance and simplicity; but enough has been said concerning the first argument: let us proceed to the fourth.

"By preaching extemporary, much time may be saved to be applied to other important purposes." To this I answer, that those other purposes, which are noticed by the writer, are, indeed, important, but less important than the duty of preaching: and, therefore, if a clergyman be unable to attend to *all* in a *proper manner*, it is his duty to attend *only* to the more important. But I shall not dwell upon this point: I have other reasons for opposing the argument: I deny its truth. I suppose extemporary preachers to pursue all the advice given to them in the essay; to preach extempore "after a long course of previous study and preparation in writing;" "to avoid a low vulgarity, a wild incoherence, and tedious repetitions;" "to study their subjects well, and to digest their thoughts upon it." If this be done they will not save as much time for other important purposes as may be saved by a person who writes his sermons. Let us place a young man, immediately after his ordination, in a curacy which requires him to preach regularly one sermon every week. If it be possible no young clergyman should preach more frequently, for some years, after his ordination. By composing one new sermon every week, he will have two hundred and eight sermons at the expiration of

four years, when he is twenty-seven years old. At this period I will suppose that he is either desirous, or is under the necessity, of preaching two sermons every week. He may still continue to compose the same number of new sermons; and may preach a second time his old sermons which were written during the four first years of his ministry. But, perhaps, I shall be told that the improvement of his mind, and his growth in the knowledge of Jesus Christ, will unavoidably render his present sermons unlike his first compositions. Let us admit that this difference is as great as the objector can reasonably suppose: I answer, that in proportion to a young clergyman's improvement, in the same proportion will he be *more able* to compose: and he will now spend less time and labour in composing a new sermon and in altering an old one, than he did at first in writing simply one discourse. Let him pursue this system for six years longer, and he will then possess more than five hundred sermons. And if after this he wishes to preach three times a week, he may still continue to compose only one new sermon every week, and may preach two old ones altered in those parts which he judges to be most defective. In this way a clergyman, who writes his sermons, may preach as frequently, and may "save" as much time as the extemporaneous preacher: and the variety in his sermons will be greater than in extemporaneous discourses: for, as a change takes place in our habits and dispositions as we advance to the different stages of life, so some alteration takes place also in our expressions, elucidations, and arrangement. Juvenile productions are frequently bold and energetic, but deficient in correctness both of style and sentiment. The compositions of our more mature years are more connected, more elegant, fuller of piety and wisdom, but frequently less vigorous. And though the sentiments of men, when advanced in life, are preferable to those of younger years, yet even in the beginning of our ministry many

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good thoughts, arguments, and illustrations, occur to our minds, which are generally forgotten, if they be not committed to paper. The clergyman who writes his sermons, and pursues the plan I have laid down, reviews what he has composed year after year, and after having corrected what was faulty in his first sermons, after having enriched them with his present attainments of wisdom and piety, he preaches them again. Thus does he give a greater variety of sentiment, argument, and illustration, than will be heard in the sermons of extemporaneous preachers, who, without much labour and thought, will be in great danger of continually pursuing a few select paths. This is the answer I would give to the observations of the essay, contained in p. 544, beginning with these words, "If written sermons be thought, &c."

Though I have passed by the second and third arguments, because I do not intend to consider them fully, yet I will take the opportunity of making a few observations concerning them. The writer of the essay allows, "that some who can read their sermons with an occasional glance of the eye, and are therefore at liberty to look around upon the congregation, in a great measure obviate" the objection mentioned in his second argument. If so, why may not *all* acquire an ability to deliver their sermons in this way? The attainment is by no means difficult, less difficult than to learn to speak extemporaneous with any degree of propriety. The writer of the essay adds, "but an extemporaneous speaker seems still more likely to command attention, &c." But as he assigns no one reason for this, I might with equal propriety make a directly contrary assertion; and then there would be assertion against assertion without any proof whatever. I assent to what is said, in the third observation, about addressing the passions. But why may not a clergyman who writes his sermon, enter "into the spirit of his subject," as well as an extemporaneous preacher? Why may he not preach with earnestness and

zeal? The zeal and earnestness of every preacher will be regulated, in a great measure, by the degree in which his mind is impressed with the importance of his subject. And I can conceive but very few occasions, when the "circumstances," of a congregation will "furnish," "suggestions for an animated address," excepting such circumstances as a clergyman might learn during the preceding week. But should such an extraordinary occasion present itself, may not the writer of his sermons avail himself of it? If he is acquainted with it but ten minutes before he goes into the pulpit, may he not write down, in the vestry, the greatest part of what he wishes to say? And should the occasion be very extraordinary, should the circumstance take place after he is in the pulpit, may he not add a few extemporary observations? Because he writes his sermons, does it, therefore, follow that he may not make a few extemporary alterations or additions? As the remarks I should make upon the remainder of the third argument would greatly resemble those already made, I will not trouble you or the reader with them.

AN INVESTIGATOR OF TRUTH.

To the Editor of the Christian Observer.

MOST of your readers are probably acquainted with the character and writings of that great and good man Mr. Baxter. In the last age he had the signal honour of obtaining the praises of those, whose political principles and prejudices might have been likely to render them less sensible to his worth. Bishop Gauden says, "he cannot but commend the learning, candour, and ingenuity of Mr. Baxter." Bishop Stillingfleet styles him "our reverend and learned Mr. Baxter." Bishop Patrick speaks in commendation of "his learned and pious endeavours." Bishop Wilkins declares, that "if he had lived in the primitive times, he had been one of the fathers of the church." Dr. Barrow declares "his practical writings were never mended, his controversial ones seldom confuted." Burnet speaks

of him as "of a person of great devotion and piety, and of a very subtle and quick apprehension." Dr. Sherlock declares, that "he was reconciled to hard names and hard censures, by considering that Mr. Baxter himself could not escape them, who had deserved so well for his pious labours." I might add many other honourable testimonies to his superior worth, and to the merit especially of his practical writings. Like the writers of his age, he is undoubtedly prolix, and, in our times, wherein this is a fault not easily forgiven, it was an eminent service which Mr. Fawcett rendered to the world, by abridging some of Mr. Baxter's practical pieces:—his *Saint's Everlasting Rest*, his *Dying Thoughts*, and *Converse with God in Solitude*, &c. There are still others of his practical writings which require, and would well reward, the trouble of abridgment. There is one of his works, the *Narrative of his Life and Times*, which contain some curious historical information concerning the eventful reign of King Charles I.; but it is so much occupied with an account of the theological discussions and disputations of the times, as to have become in a great part of it uninteresting. There are, however, some passages which appear to me likely to be highly useful in a practical view; and as the book is now not very commonly known, and as I observe that you (very judiciously I think) give admission where it is deserved, to extracts from authors whose writings have ceased to be very generally read, I purpose, with your approbation, on some future occasion to send you a few extracts from the part to which I have been alluding. At present I will confine myself to the mention of a circumstance which appears to me to contain so much instruction, and to suggest so many important reflections, as to render it not unworthy of a place in your valuable Miscellany. The commendations which I have above given of Mr. Baxter's understanding, knowledge, and integrity, will not be without their use; because it will be material to remark, that the per-

son to whom the circumstance which I am about to mention related, was not a dull or an ignorant man, but a man of superior penetration and knowledge. When the civil war broke out between Charles the First and his parliament, Mr. Baxter was minister of Kidderminster. The dreadful state of a country at such a season, and the distressing condition of those who have no taste for such turbulent scenes, nor strength nor spirits to struggle through them, is well described by him (after having mentioned several instances of the blind fury of the rabble) in the following words:

“For myself I knew not what course to take; to live at home I was uneasy, but especially now, when soldiers of one side or other would be frequently among us, and we must be still at the mercy of every furious beast that would make a prey of us. I had neither money nor friends: I knew not who would receive me in any place of safety; nor had I any thing to satisfy them for my diet and entertainment. Hereupon I was persuaded by one that was with me to go to Coventry, where one of my old acquaintance was minister. So thither I went with a purpose to stay there till one side or other had got the victory, and the war was ended, and then to return home again: for so wise in matters of war was I, and all the country besides, that we commonly supposed that a very few days or weeks would end the wars; and, I believe, that no small number of the parliament men had no more wit than to think so too.” “At Coventry” (p. 44), says he, “I lived in the governor’s house, and followed my studies as quietly as in a time of peace, for about a year; only preaching once a week to the soldiers, and once on the Lord’s day to the people, not taking of any of them a penny for either, save my diet only.” Having been called away for a short time to attend his father he settled again at Coventry, and followed his studies in quietness for another year. The police of a town afforded protection from pillage and violence, and many persons of studious habits fixed there also. “Here,” says he, (p. 46) “while I lived in peace and liberty, as men in a dry

house do hear the storms abroad, so did we daily hear the news of one fight or other, or one garrison or other, won or lost:—the two Newbery fights, Gloucester siege, the sieges of Plymouth, Lyme, and Taunton, Sir William Waller’s successes and losses; the loss at Newark the slaughter at Bolton, the greatest fight of all at York, with abundance more. So that hearing such sad news on one side or other was our daily work. So miserable were those bloody days, in which he was the most honourable that could kill most of his enemies.” Thus matters went on till the decisive action at Naseby, which not being far from Coventry, he went out of curiosity to see whether two or three old friends, who, he knew, had been in the parliamentary army, were dead or alive. And there, for the first time, he made a discovery which will a little surprise our readers of the present day. Let him tell it in his own words, (p. 50.) “We that lived quietly at Coventry did keep to our old principles, and thought all others had done so too, except a few inconsiderable persons. We were unfeignedly for king and parliament. We believed that the war was only to save the parliament and kingdom from Papists and Delinquents, and to remove the Dividers, that the king might again return to his parliament; and that no changes might be made in religion, but by the laws which had his free consent. We took the true happiness of king and people, church and state, to be our end, and so we understood the covenant engaging both against Papists and Schismatics: and when the court news-book told the world of the swarms of Anabaptists in our armies, we thought it had been a mere lie, because it was not so with us, nor in any of the garrison or county forces about us. But when I came to the army among Cromwell’s soldiers, I found a new face of things which I never dreamt of: I heard the plotting heads very hot upon that which intimated their intention to subvert both church and state.”—“Abundance of the common troopers, and many of the officers, I found to be honest, sober, orthodox men, and others tractable, ready to hear the truth, and of upright intentions: but a few proud, self-conceited, hot.

headed sectaries had got into the highest places, and were Cromwell's chief favourites, and by their very heat and activity bore down the rest, or carried them along with them, and were the soul of the army, though much fewer in number than the rest, being indeed not one to twenty throughout the army.

Thus it appears, after the civil war had raged almost three years, when, as we should be now naturally disposed to think all men of sense must have seen clearly that the monarchy was destroyed, or that at least all hopes must have been at an end of restoring it to any thing like efficiency, reverence, and vigour, in the person of the unfortunate Charles; that Mr. Baxter, and the men of knowledge and information in general with whom he was conversant, conceived that the king's opponents, to whom of the two parties they were rather inclined, (though they might be rather said to be neutral, having been condemned for their moderation, and sometimes treated as enemies, by the more violent adherents of both,) really meant nothing more than the restoration of his authority, securing by proper stipulations the nation's civil and religious liberties, and providing, if they might be able, some guards against the danger to which they conceived themselves exposed, from popery and evil counsellors.

In this state of things, the good man began to blame himself and other ministers for having forsaken the army, where they might have counteracted the first risings of these noxious principles; and for having betaken themselves to an easier and quieter life: and therefore late as it now was, weakly as his constitution had always been, and small as was his bodily strength, he thought it his duty to repair to the army, and to use his utmost efforts to bring the soldiers back to the principles of loyalty to the king, and submission to the church. "We have sworn," says he, (p. 52,) "to be true to the king, and his heirs, in the oath of allegiance: all our soldiers here do think that the parliament is faithful to the king, and have no other purpose themselves. If king and parliament, church and state, be ruined by those men, and we look on,

and do nothing to hinder it, how are we true to our allegiance, and to the covenant, which bindeth us to defend the king, and to be against schism, as well as against popery and profaneness? For my part, said he, I know that my body is so weak, that it is like to hazard my life to be among them, and I expect their fury should do little less than rid me out of the way; and I know one man cannot do much among them: but yet if your judgment take it to be my duty, I will venture my life among them. He was plainly told by an officer of rank, to whom he was expressing these sentiments, that if Cromwell should hear any soldier speak such a word, he would cleave his crown. Still, however, the good man persevered. He actually repaired to the army. He accompanied them during the remainder of the campaign in the West of England. He laboured with heroic courage and indefatigable diligence. Exposed to perpetual obloquy and insults, he stood his ground; and was not utterly without hopes of effecting his purpose, when his constitution being no longer able to struggle with the labours and hardships which he was there forced to endure, he was seized with a dangerous illness, he was reluctantly compelled to quit the army, and before he could return to it, Cromwell and his party had got that ascendancy which they afterwards maintained but too successfully.

This story is, in all its parts, highly interesting and instructive; but I should exceed the limits, which the nature of your work prescribes to a single correspondent, if I were to dilate on it. Without enlarging, therefore, I will proceed, Mr. Editor, to the single object I had in view in my present communication, which was that of drawing some useful and, as they appear to me, important conclusions from the former part of the statement I have just given.

And, first, Sir, surely this passage reads to us a most instructive lesson on the dangers and evils of party, on the deceits to which it subjects us, and the lengths to which it may finally carry us. "Is thy servant a dog that he should do this," has been often exemplified, and no where more remarkably than where the moral sense has been warped

or blinded, and all the prejudices and passions have been aggravated, and inflamed, by the delusive influence of party principles and feelings. But we should derive, from this instructive passage, little of that practical wisdom which it is calculated to afford, if we were to confine our view to political parties, or to parties on a national scale; and to suppose that it is against them alone that we here receive a warning. The warning is even still more powerfully held forth against those smaller combinations into which individuals, in the more private and humbler walks of life, are often led to enter, and especially against religious parties; because, in these last, our passions are likely to be less under the restraints of reason and religion, from the persuasion that we are actuated by zeal in the cause of piety and virtue, and may therefore more safely give the reins to our natural warmth of temper. Our Saviour's warning should ever be borne in mind. "The time cometh when whosoever killeth you will think that he doeth God service." Never will a watchful christian guard more sedulously against self-deceit, than where he is conscious, that, if he be wrong, his friends will not be as acute as men commonly are in discerning their neighbours faults, nor as forward as usual in telling him of his errors; but will rather bestow on them the name of zeal, of honest warmth, of frankness, or some other of those softer names by which we often succeed so well in concealing from ourselves our own faults, or those of the party with which we are connected. He will, indeed, not be apt to call any man master. He will be slow to engage in a party; and if circumstances render it unavoidable that he should be, or appear to be, connected with one, it will be his care to widen rather than to contract the basis on which it rests; to enlarge rather than narrow its fundamental principles; to mollify and cool rather than to exasperate and inflame; and perhaps, above all, he will labour against that fatal tendency—the very constitutional vice, and besetting sin, as it may be truly termed, of all parties—to exalt, and throw all the influence into the hands of those, who are the

hottest and the most violent, of those who push to the utmost extreme the distinctions of party; and to cause the more moderate and sober-minded to be either slighted as inefficient, or condemned as lukewarm, while to party warmth is assigned a place above every other religious or moral quality, and too often even a positive merit, sufficient to countervail the most flagrant inconsistencies, and still more, the clearest, and sometimes almost the grossest, deviations from the path of rectitude. It is the prevalence of this fatal habit in all parties, which is chiefly instrumental in producing an effect which we have often had strikingly exemplified in late times in a neighbouring kingdom; that in civil commotions the worst, the more vicious and unprincipled, generally, in the end, rise to the top, and acquire the chief predominance. Men of this description are here furnished with the ready means of rising into notice and power, and of maintaining and extending their popularity and influence, and of discrediting their less violent rivals of the same party; while, being less under the restraints of moral principle, they are steadily pursuing, through artifice, and, if need be, even through blood, the great object of their own exaltation. We here also find exemplified a fact, of which the late revolution in France has furnished us with several instances, that in civil commotions the less numerous body of active, able, and determined men, generally acquires the preponderance over the greater mass, which is formed of more quiescent materials. Hence, therefore, it follows that men ought not to be despised because they are few in number, or suffered, as below regard, to prosecute their noxious designs without opposition. The constitutional vice of parties, which was lately noticed, tends likewise to prevent all reconciliations, which a fair and prudent compromise (often the path alike of rectitude and of true policy) might produce, by leaving utterly without credit and authority those who might be disposed to recommend or adopt a middle course, and by rendering it dangerous for any one to profess these more moderate and healing principles. Whether in political

or in religious parties, we shall be rendering a real service to the cause of truth and concord, by endeavouring to counteract this disposition, and to increase the consideration and weight of those whose greater moderation and more tried integrity, give us the best security against the headlong violence and pernicious effects of party bigotry.

Again.—This passage instructs us not more to distrust ourselves, and our own party, than to be candid in our constructions and judgments of the principles and conduct of others. How little did the heated cavaliers, or even the less violent partisans of the unfortunate monarch, conceive that, even up to the very end of the civil war, many who were understood to be decided parliamentarians were, not only in their hearts, but even avowedly, loyal, and, as was proved to be the case in Mr. Baxter's instance, were ready to venture their lives in the maintenance of the king's authority, within what they conceived to be its just constitutional limits. It was a man not eminent for benevolence or candour, but one who had been so long conversant with parties as to be a standing authority in all that regards their nature and tendency: it was the Cardinal de Retz who declared, that, in judging of the principles and actions of men of an opposite party, we are more often deceived by mistrusting people than by confiding in them. Would the really disinterested and better disposed of opposite parties hear each other, and discuss their point of difference with mutual liberality and frankness, many a breach might be healed, many a difference composed. But, unfortunately, there prevails too general a disposition to depreciate the principles and characters of our opponents. This inflames and embitters differences; this blows up a trifling spark into a mighty flame; this prolongs hostilities and counteracts the efforts of the lovers of peace to soften and compose them. There is no mode in which, especially in religious contests, this tendency more frequently shews itself than by imputing to our opponents all the practical errors and evils which their principles, if pushed to their extreme consequences, might appear

likely to produce; but which extreme consequences the better part of them honestly disclaim: while those, whose judgments are weaker and tempers more violent; sometimes those whose views are deeper, who have more of the wisdom of the serpent, but less of the harmlessness of the dove, less of that wisdom from above, which is pure and peaceable, gentle and easy to be entreated; make a merit of going to the utmost lengths to which their opponents are disposed to drive them, and look down with contempt on the cowardly neutrality, as they term it, of their less decided coadjutors. But I find myself trespassing on the patience of your readers, and will, therefore, endeavour to compress what I have further to remark within very narrow limits. From this passage we likewise learn to follow peace with all men; to avoid the very appearance and beginnings of evil; rather to bear, in general, our grievances and sufferings with patience than to resort to dangerous and doubtful remedies, the final consequences of which no human eye can foresee. In truth, how short-sighted is man. How limited does the page of history shew to have been the view of those whose sphere of vision we should conceive to have been the widest and the most extended. How uncertain also are all human projects. What a practical lesson does this read us to follow the plain path which our conscience prescribes to us; to do on the day the duties of the day; and never to be drawn from the strict line of rectitude by any flattering prospects which may tempt us to the deviation.

The last remark I will now make, is on the difficulty, if not the impossibility, of drawing back, when we have once joined a party, or engaged in any course of opposition, even though we may, perhaps, have become conscious that we have advanced too far in civil or in religious divisions. At first, pure in our intentions and sanguine in our expectations, we move forward with ardour towards our object. All around us, we trust, are as well meaning as ourselves. But as we proceed, new scenes open on us. We perceive that the stream is beginning to run too

rapidly; but the current, which we ourselves were at first instrumental in producing, hurries us along with it. We strive, perhaps in vain to arrest its progress; and if like good Mr. Baxter, our sense of duty prompts us to the attempt, we too soon discover our own impotence. Meanwhile we, probably, begin to discover that one of our comrades had either originally conceived projects less upright than our own, or else that his principles have been corrupted by success; that favourable occasions have called forth passions, the seeds of which had hitherto laid dormant in his bosom, unperceived and unexpected, perhaps, even by himself. He yields to the seductive influence of ambition, or avarice, or power, till at last he who, as a private man and a private christian, might have lived virtuous, useful, justly respected and beloved in public or in private life, and have died in such a state as to afford both to himself and others a well grounded confidence as to his future lot, becomes marked in the page of history for all the vices which can blacken and disgrace the human character. In the drama of real life it falls, indeed, to the lot of few to sustain this part on a large stage; but on a small one it is often acted. The character and fortunes of a Cromwell on a lesser scale are not seldom realized in the successful leader of a sect or party. He emerges from obscurity, humble, modest, and confined alike in his pretensions and views; but, by degrees, either his real character develops itself, or it undergoes a change: he becomes more eminent: he acquires the art of attaching to himself followers: his influence increases: he becomes more and more conspicuous. But as he advances, his character for practical religion declines in the estimation of others, and unless he contrives to stifle the still small voice of conscience, he declines even in his own. He loses the purer principles which at first he professed, and of which originally, so far as human eyes could discern, he really felt the power. He becomes the head of a party, a situation which, whether of a greater or a smaller body of adherents, contains so many, and, those such powerful, temp-

tations to unchristian tempers and practices;—to falsehood, to artifice, to a dereliction of at least the stricter principles of christian truth and love; as almost always more or less to corrupt the man who is placed in such a dangerous predicament. Whether, therefore, we are likely to act a chief or a subordinate part, let us endeavour steadily to keep in view the short but comprehensive commands of scripture; to do justice, and love mercy, and walk humbly with our God; to cultivate a constant spirit of humility and truth, and peacefulness and love. Let these be the great sea marks, the polar stars, to direct the course of every real christian. Let him beware of the smallest aberration from the track which those plain christian principles point out to him; observing as he passes along the rock and quicksands on which others have made shipwreck, and avoiding their errors that he may not share their fate. And if he be tempted to decline somewhat from the line of duty, by the hope of recommending himself to the favour and securing the applause of the little band, or sect, or party, with which he may be connected; let him steadily resist the temptation, ever remembering that while he thus adheres to his prescribed course, he may not, perhaps, attract much notice or obtain much applause, but his voyage cannot but be safe and its issue happy. Let him use himself to consult his Bible, and to follow the dictates of his own conscience rather than conform in all things to the fashion of the day. Let him cleave to fundamentals, and be less busied in thinking or talking about any deeper and more subtle points of speculation, than about those grand practical truths in which is contained, if we may so speak, the vital essence of christianity; which will for ever animate the love, and call forth the praises, of the Redeemed in a better world. These great fundamental peculiarities of christianity he must never relinquish, or keep back, or lose sight of. Let him love to dwell on those great and essential doctrines on which he agrees with his fellow christians of other parties, rather than on those minuter and more contentious points of difference, which

are the subjects of such unhappy divisions among those who profess allegiance to the same Saviour; who trust in the same redeeming blood and sanctifying spirit; who call themselves children of the same father; and who hope to live together hereafter in the same blessed society, and to join in the same song of praise for evermore. If these habits of mind, and this course of conduct, render him who maintains them less eminent as a partisan, they will render him, however, a happier man and a better christian. He will enjoy inward peace, which, if this life only be regarded, is ill exchanged for popularity: and however he may be outshone by others of less scrupulous principles and of more bustling habits than himself, he will be more than compensated by the consciousness that he is endeavouring to tread in the steps of his meek and lowly master, and to obey his great injunction, to cultivate a spirit of universal love and concord. I will follow him no farther: but if his lot be preferable here, its superiority hereafter can be still less doubtful. Whatever others may affect to think of his want of energy, there can scarcely be a question but that he possesses the temper of mind most suited to that better world, where all discord shall at length cease, and where peace and love shall be perfect and eternal.

SCRUTATOR.

To the Editor of the Christian Observer.

WHATEVER is injurious to piety must be a proper subject for animadversion in the Christian Observer. Those, indeed, who act in open hostility, to christianity, are not likely to be checked by any observation which may come from such a quarter; but the *friend* of christianity will surely not be offended if it is suggested to him, that he may possibly have injured the cause, which it is his earnest desire to support, by countenancing a practice which, though highly injurious, is not uncommon: I mean the practice of telling anecdotes of mistakes which have been made in reading the scriptures at church. The most solemn parts of the word of God are, by these means, connected with some *ludicrous* idea;—an idea which,

perhaps, can never be erased from the mind, and which effectually prevents the impression that these passages are calculated to make: for I suppose it will be granted, that a *serious* and a *ludicrous* impression cannot be made at the same time. This being the case, we can hardly imagine that the greatest enemy to religion could have hit upon a better expedient to promote his designs, than the practice here alluded to. In order to perceive its full effect, we have only to suppose that the *whole* of our church service, and *all* the most striking parts of scripture, had some ridiculous story connected with them.

I was lately in a large company at a friend's house, when the conversation took the turn in question. Several clergymen were present of great learning and piety, between whom much useful conversation had previously passed. One of them happening to tell a story of a strange blunder made by a parish clerk, it was immediately followed by another, till the whole company catching the contagion, almost every one had some laughable story of the same sort to relate. Several young persons were present, who seemed so much to enjoy the conversation, that I apprehend they never will read or hear the texts which were mentioned, without associating them with the anecdotes that caused so much mirth.

I will likewise take the liberty of mentioning another practice, which I have often witnessed, and which, though not precisely the same, is very similar in its effects: I mean the talking on religious subjects in a manner which has a tendency to excite laughter. Some persons, from their peculiar turn of mind, are much tempted to this. I do not mean to charge them with want of reverence for religion, but whilst they indulge themselves in this way of talking, they are not aware of the impressions which they may be making on the minds of others. All such as have a natural turn for wit and humour should here be on their guard. Religion is not a *gloomy*, but it is a *serious* thing.

The subject of this paper may, perhaps, appear strange to some who have never met with any thing of the kind : many, however, I am convinced, will feel its importance. O. R.

It is impossible not to feel the force

of O. R.'s animadversions. No small portion of blame, however, is also due to those clergymen who, by their careless and incorrect manner of reading the scriptures, furnish matter for ludicrous anecdote.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE been highly gratified in finding the very important subject of charity schools taken up by N. D. in some of your late numbers. He has evidently considered it deeply, and treats it with perspicuity and ability. I, for one, have received much pleasure and instruction from his paper, and promise myself still more from his future communications.

I take up my pen as a fellow-labourer (a very humble one) with him, and my object is to defend one of the outworks of his citadel, which, while his mind was occupied by higher objects, he has unwarily laid open to assault.

Speaking of "the prejudice which has, of late years, been so unhappily excited in the breasts of many against the communication of instruction to the poor, as tending to diffuse jacobin principles ;" he says, "whatever truth there may be in this idea can only apply to that mistaken form of education, which consists solely in enabling the children of the poor to read, and which, of course, opens to them sources, otherwise shut, of democratical poison. If it is said, as frequently it is, in defence of communicating such knowledge to the poor, that with the poison you supply the antidote ; if they are able to read bad books, they are also furnished with good ones : the defence is not satisfactory ; for, in the present corrupt state of man, the bias towards evil is stronger than towards good. The valid answer is this ; that a *true* system of education, the only one which ought to be defended, is expressly calculated to counteract that discontented turbulent state of mind which is the proper soil of jacobinism ; that its end is to improve the morals ; its means, the diffusion of sound reli-

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gious knowledge, and the cultivation of right dispositions."

Now, Sir, I am not prepared to say, that "the valid answer" given by N. D. is the *only* valid answer to the objection he mentions : nor that what he rightly calls the "true system of education" is "the only one which ought to be defended." I will first offer some remarks on the former point.

Certainly the best antidote, beyond comparison, to all the evils which any one can apprehend from giving instruction to the poor, is that which N. D. points out in the end of the preceding quotation. But still the question remains, how far the merely learning to read renders them more dangerous to the community : and it must be answered by the decision of another question ; namely, what will be *the ability*, and what is likely to be *the disposition*, of a man who can read, to overthrow the government of his country, compared with one who cannot ? These points must be separately considered.

First, then, we will suppose, that there is a disposition to rebellion. The superior *ability* to do mischief which is derived from being able to read, can only operate in the individual's being more able to make converts to his cause, or in his being more able to organize or execute jacobinical projects. Doubtless some knowledge of letters is of the highest use to the chiefs and their leading agents in any scheme of insurrection. If any historical proof of this fact were wanting, it would be abundantly supplied by a review of what has taken place among the jacobin societies of Britain and Ireland. But the history of those societies, and of the effects which they have produced, equally proves that no tincture of lite-

rature among their inferior members is at all wanted to give success to their plans. In Ireland the most illiterate men have been as formidable, when under the direction of a few of superior attainments, as they could have been, if able to read and write. Ignorance has not been found to impair the secrecy with which their plans were matured, nor to lessen their blind enthusiasm in their cause, and unnerve their arms. It has even rendered them, in some respects, more useful instruments in the hands of their leaders, by excluding that degree of debate and rivalry which must otherwise have distracted their counsels, and ensuring a more implicit obedience and more entire devotedness to their chiefs. Now the mere instruments in such a cause are always the great mass; and if they are made even more dangerous by their ignorance, an endeavour to exclude the common people from schools must add to the strength of jacobinism, unless such success could be expected from the attempt, as to extend the empire of ignorance over every class of the community, likely to furnish rebellion with propagandists, plotters, and contrivers. The most sanguine advocates for depriving the poor of education must despair of effecting this, or any thing approaching to it, in the present state of society. For what have we seen even in Ireland, a country whose lower classes are in a state of rudeness and ignorance, to which the English could not be reduced by any thing short of a political convulsion of the most fatal kind? Were the numbers of the disaffected small for want of propagandists, or their plots ill-organized because intelligent leaders were not to be found? I think I may venture to say, that if the barbarism of Ireland had been far greater, the cause of rebellion would not have declined on that account. A few artful men can lead a multitude of uneducated rustics: and those very rustics become able apostles of jacobinism, when once they have learnt the easy lesson taught by their chiefs. Let no one suppose that jacobinism is a sort of science not to be understood and taught by those who can-

not read. Nothing can be more short and simple than its dogmas, and they approve themselves at once, without the aid of argument, to the perverse and selfish passions of a man in a state of semi-barbarism. "Why should your neighbours be richer and more powerful than you, since, by nature, you and they are equal? And why should you, who are poor and depressed, suffer this to be so, since your arms are as strong as those of the rich and great, and in numbers you are as a hundred to one?" These are propositions which the man who cannot read is perfectly able to comprehend, and to enforce on others: and similarity of habits, of feelings, and of modes of expression, may render him, if he possess natural strength of mind and flaming zeal, the most formidable perhaps of all the preachers of jacobinism among men of his own class.

Let us now consider whether the *disposition* to jacobinism is likely to be greater in the poor man who has never been taught to read, or in one who has been at a charity school. Your correspondent N. D. has very justly pointed out a discontented turbulent state of mind as the proper still of jacobinism. And where do discontent and turbulence most abound? Where self-will and passion have been most indulged during childhood and early youth: where the neck has been unbent to the yoke, and the stubborn spirit has not been taught to submit. Now what persons are more likely to answer to this description than the uneducated poor? The regular routine of a school; the habit of looking up to the authority of a master; the necessity of exercising patient attention; and the wholesome discipline which follows disobedience: all have a powerful tendency to check the growth of the dispositions and habits most favourable to jacobinism, even though the business of the school be of no higher kind than mere spelling and reading. These benefits of a school, it is true, are supplied in one degree or other even to the uneducated poor, by the industry to which their station in life calls them, and by the exercise of parental authority. But they are al-

most always supplied very imperfectly. Parents, in the lower ranks of life, frequently follow employments which will not admit of their paying much attention to their children, and almost always are too much engaged to attend to them regularly and systematically like a school-master. Add to this, that, by habit, if not also by ability, he is generally better qualified than they to manage children. The general rules which he finds it necessary to adopt, have a strong tendency to exclude the caprice and inconsistency that are too often found in the conduct of parents: and the submission paid to him by his school at large leads to a more prompt and cheerful obedience from each individual scholar, than the authority of a parent will, in general, command. Nor does industry, by manual labour at home, answer the purpose of forming useful habits in children, so well as the business of a school. It generally commences at a less early period of life: is less regular and methodical; less sweetened by the presence of companions of the same age, and performing the same task, and ready to be playfellows as soon as the task is over: and, what is, perhaps, most important, less attention is paid to the tempers and manners of children during its progress, than is paid to those of children in a school. But if instead of comparing the advantages of a school with those of the uneducated poor who have industrious parents, we had compared them with those of children who have no parents, or whose parents are idle and profligate (a numerous class I fear;) to what conclusions should we have been led? All argument would have been unnecessary, and the most unwilling would have been forced to wish that such wretched and pitiable objects, entering, or in imminent danger of entering, on a career of vice and infamy, and threatening mischief to all around them and to the community at large, were placed in a school, though it were one of the lowest kind.

I have chiefly insisted on the advantages resulting from the *habits* acquired at school, and have noticed, in a general way only, a few of those which attend the *diffusion of knowledge* arising

from the poor being taught to read. Jacobinical demagogues will find themselves thwarted in various ways by the people, on whom their arts are to be practised, being able, in some measure, to judge for themselves. In such a community they will not be looked upon as oracles. They will find numbers to pause before they assent. They will find their assertions canvassed; their sophistry, in some cases, detected; and the arguments opposed to them understood. In such a community truth and sound principles will have great and numerous advantages, and those who attack them will be likely to find their cause continually declining till it becomes hopeless. Suppose the people sunk in brutish ignorance, and the case will be reversed. Let some misfortune press on the poor, which it is possible to ascribe to government; or let a division of property be held out to their cupidity; and noisy declaimers will have every advantage. Their falsehoods will escape detection: their most flimsy arguments will be received as demonstrations: their projects will be looked upon as master-pieces of wisdom; and their promises and predictions will be believed. Truth will achieve no conquests, because she will find herself deprived of her weapons. She will carry with her no conviction, because, if she contrives to obtain a hearing, she will not find auditors capable of understanding her. Force must decide the contest; and, in a free country, the success of government must always be doubtful when the few are to defend it against the many. The dark side of this picture has been lately exemplified in Ireland, and we may, perhaps see it exemplified in Spain. For an illustration of the bright side, we may look at the history of Britain since the commencement of the French Revolution.

I have endeavoured to shew, that village schools, even when nothing beyond mere reading is taught in them, instead of favouring jacobinism, raise an important barrier against it. The objection to them, therefore, which I have been considering, seems to be

fully answered by this positive argument in their favour. To the advantages derived from parochial and charity schools as the supporters of order and civil government, we may add that an ability to read and write a little is an indispensable qualification for conducting even the lowest branches of commerce, which furnishes employment for so great a proportion of our population, and is so essential, in the present state of Europe, to our very existence as a nation. Our village schools, therefore, even of the humblest kind, must be acknowledged to be of very high political importance. But that argument in their favour, which has incomparably the greatest weight, especially in the eyes of those who, like N. D. view all worldly concerns as subservient to the salvation of man and the glory of God, remains to be mentioned. They appear to me decidedly favourable to the progress of true religion. The effect which they produce on the *habits*, and through the habits on the *dispositions*, as far as regards jacobinism, has been already shewn. In every point of view, perhaps, jacobinism and christianity stand opposed to each other, and what is hostile to the former will be almost always found to be friendly to the latter. In the present instance this is evidently the case. A course of school discipline, which forces the obstinacy of self-will to bow, subjects the untamed spirit of man to the yoke, and enforces the stifling of many bad tempers as well as deference for authority, must be favourable to religion which has the same ends in view. But this is not all. Even the *knowledge* obtained at our humblest schools, trifling as it may appear, and prodigiously as it falls below what N. D.'s plan would impart, is of very great value in a religious view. It enables those who acquire it to read the Bible whenever their hearts may be touched by the preaching of the word of God, or by any striking dispensation which interrupts their career of folly and sin. It also renders them more able to understand a sermon or religious conversation, having in early youth acquired, to a

certain degree, a habit of attention; their intellect being not quite uncultivated; and the little passages of scripture read at school having softened, with some faint glimmerings, that night of perfect darkness, as to christian knowledge, which is not unfrequently found in those in whom a profligate and lawless manhood has succeeded a youth destitute of all instruction. I have heard an excellent clergyman say, that in attending unhappy men lying under the sentence of the law, he has often been struck by the dreadful blank in the minds of those who had received no education; and by the extreme difficulty, with which they could be brought to comprehend what he said to them, or to form any idea, though ever so faint and imperfect, of the great truths of the gospel. Missionaries in nations sunk in ignorance, complain, I believe, very generally, of similar obstacles in their way. Whatever contributes to enable the mind to understand religious truth, and prepares the way, in any measure, for its reception under awakening dispensations, by having accustomed the ear, at the most impressible age, to its sound, must be hailed by christianity as a very useful ally. Such an ally, though a very humble one, are our common village schools.

I hope none of your readers will mistake me so far as to suppose, that I undervalue N. D.'s exertions to give to the education of the poor its right tone and complexion. I entirely agree with him, that it is miserably defective as it is in general conducted, and I most heartily wish him success in his laudable endeavours to direct it to the right ends, and to point out the proper means of attaining them. Considering it, however, to be highly useful, even when mere reading is the only object at which it aims, I beg leave to contribute my mite towards rescuing it from the opposition it must encounter, if the assertions of some of its enemies became current in the world as acknowledged truths. Whether I am misled by too good an opinion of my own views on this subject, I cannot say; but I must confess, that I enter-

tain no small hope of obtaining the concurrence of N. D. in the leading features of my argument: and I can truly say, that the concurrence of so highly respectable a correspondent would give me very great satisfaction.

B. T.

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We wish to profit, by the following judicious strictures, and we likewise recommend them to the attentive consideration of our correspondents.

To the Editor of the Christian Observer.

AFTER having spent many years in a distant land, I returned a few months ago to my own country; and prompted by the disposition, so natural to us, of desiring to revisit, when we are advanced in life, the scenes of our youthful enjoyments, I repaired, almost immediately after my arrival, to a large city in the neighbourhood of which I first drew my breath, and where I had lived for some years under the care of a tutor of superior piety as well as of considerable literary attainments, who was also charged with the education of the children of many of the first gentry of the neighbouring counties. My much loved preceptor I had the happiness to find yet alive. Though in a state of extreme old age, his faculties were still entire, and he received me with so much tenderness as to revive in my mind the sensations, which, as I had the misfortune to lose my parents in early youth, had been long extinguished, of filial reverence and affection. Desiring to end my days in the place of my nativity, I soon after fixed myself in the neighbourhood; and valuing as one of the chief advantages of my situation the opportunity it afforded me of enjoying my old tutor's company, I resolved to make the most of it while the good man was yet spared to us. Accordingly I passed most of my evenings in his society; and having been naturally led to ask after my youthful associates, especially after those whose constant residence in the neighbourhood had made him more particularly acquainted with their lives and conduct, I received from him an account which was not a little interesting to

me, and which, as it may not be altogether without its uses even to those by whom the parties are not personally known, I have resolved to employ a part of my leisure time in communicating to you, desiring you, if you think fit, to lay it before the readers of your Miscellany.

Let me mention to you, however, before I begin my narrative, that it was from my good old master that I first became acquainted with your valuable work. Calling on him one morning about the beginning of the last month, I found him, as I conceived, cutting open the leaves of a Magazine. I was a little surprised, having understood that his reading was now principally confined to religious works, and that he only kept up just that degree of acquaintance with the literary and political world, which was compatible with his attentions being mainly directed to religious objects, and which was requisite for enabling him to bear his part in social intercourse, by having a general knowledge of the pursuits and transactions of mankind around him. On expressing my surprise, I was just, said he, about to put into your hands this very publication. It seems to be exactly the thing I have been long wanting. It contains just that sort of general account of what is passing in life, which keeps a man well enough informed on the state of literature and politics and domestic events. My thoughts, said the good old man, with a smile which his countenance is apt to resume when he begins to speak on religious topics, my thoughts and my business are chiefly in a better country. I am soon, says he, to set out on my journey homewards, and I hope I can truly say, that I am not unprepared for my departure: but still, while I continue here, I would not be affectedly, or contemptuously, or indolently, ignorant of what is going forward around me, because by enabling myself to bear my part in general conversation, I find myself sometimes able to draw it to better topics; and my younger, or more worldly companions, are more disposed to hear me talk in a religious strain, because they see that I am not driven to such serious subjects by my being unacquainted with every

other. On the same principle, says he, I have desired my daughters and our worthy young curate, whom I introduced to you the other day, to read the account they will here find of political and other public concerns. They used before to tell me, and I could not blame them for it, that they could not possibly wade through the long and, to them, uninteresting details of the newspapers. Besides, Sir, they would say to me, we cannot think they are any of them to be safely trusted, for we find that either they indiscriminately commend, or censure every act and measure of government or opposition. Now as neither can be either always right or always wrong, we naturally infer that the commendation or censure is not so much to be ascribed to the real quality of the measure which is under discussion, as to the political bias or connection of the writer. But they now tell me they are better satisfied; though they say they have heard you blamed for being disposed to look with a favourable eye on the characters and measures of government. I tell them, that this is no more than what you are bound to by your character of a Christian Observer. For without meaning to infer that passive obedience is, in all circumstances, a Christian's duty, it must, at least, be clear that a christian owes so much gratitude to those who, under Providence, are the instruments and guardians of that security and quietness in which we live, in the midst of a world full of turbulence, injustice, and cruelty, that they ought to be treated with respect and deference. Even christian candour, and much more christian love, should dispose us to believe that our ministers intend to promote their country's welfare; and if, with this intention, they now and then mistake the means, the common frailty of the human judgment may well be their excuse. Besides, added the good old man, as nobody I suppose suspects them of being bribed by the enemy, even those who think but indifferently of them must acknowledge, that it is their interest that their country should be safe and prosperous; which is more than you can always say of those who oppose their measures, because it may be for their interest, and that of their party, that our fleets and armies, for instance, should be defeated, or our difficulties and dangers be increased, that the administration may be thereby disgraced, and, perhaps, forced out of office: not, said the good old man, that I impute to them either the knowingly entertaining of any such unworthy motives: but the human heart is very deceitful, and we all of us are too apt not to be very sorry for the discredit or fall of our enemies, especially where their loss would be our gain. But in truth, added he, what I dislike in both parties is their violence. I find a variety of opinions prevailing among men, even on subjects where the facts, comparatively speaking, may be easily ascertained, and where the passions and interests of men are little concerned. Can I then be surprised that there should be similar diversities of judgment in matters so difficult (to say nothing of the interests and passions of men) as all political affairs must necessarily be, in the present complicated state, and multiplied relations, of our great and rich community. Alas! said he, I wish I could see many of my friends around me, who acknowledge the divine authority of Christianity, imbibe more of its spirit; that they would carry it more into common life, and discover more of its effect on their tempers and pursuits. They profess, for instance, he added, to believe in a future state of eternal duration, and yet they are as eager about the concerns of this transitory state as if it were to last for ever. But to return, said he, to the Christian Observer. Some, I find, have objected to it on the ground of its making rather too free with the religious professors of the present day. In truth, to reprove well is one of the most difficult, as it is one of the most important of all our duties. It requires great love and great judgment; much discretion in selecting the occasion, and in regulating the time, the manner, and the language of our correction. And I own I sometimes have thought that, perhaps, our Christian Observer (at least some of his correspondents) has a little offended in some of these particulars. Especially I have doubted, whether he has quite enough attended to one principle which should

ever be kept in view, a fundamental canon I might term it, in the art of re-proving, I mean that a reprover should shew, while he is performing his invidious office, that he is fully sensible of the real good qualities, whatever they may be, of the subject of his reproof, and inclined to do complete justice to them. Again—as all reproofs must give at least temporary pain, and imply a temporary inferiority in the object of our censure, we should be careful that our language and manner in reproofing may be as little as possible assuming or dictatorial; that they may be those of a friend rather than of a censor: such, in short, as to shew, that we are actuated by love, and that, instead of affecting superiority, or taking pleasure in our task, we are unwillingly executing a duty we long to quit, and approaching the faults of a friend as we would touch the wounds of a parent. Again there are many faults which may be fit subjects for reproof, but for reproof *in private*. A parent will be restrained from chastising his children in public by judgment, no less than by affection; by a regard not only to their feelings, but to their improvement: least of all would he execute the painful duty in the presence of those whom both he and the children knew to be likely to aggravate their faults, and triumph in their punishment. In like manner, the reprover of the faults of the religious world will be very cautious how he speaks of them in public, lest his reproofs not only lose their proper effects, but are productive even of such as are opposite. For he knows that the præcursor of all reformation is humility; and that public punishment too often tends to generate and foment pride, to harden and to irritate. He will remember, that what is said before the world is spoken before those who will listen with eagerness, and treasure up with malicious officiousness, all that they hear to the disadvantage of the party reproofed; who take pleasure in his sufferings and degradation. And as a Christian Observer's leading motive in improving a brother must be his amendment, he will, doubtless, endeavour to inspire confidence and conciliate affection, and, as far as possible, to

divest his reproof of all which, by giving offence, may prevent its producing the desired effect.

I could not help smiling to hear my old friend run on thus. He observed me, and smiling in his turn; I see, said he, you think that I still have a smack of my old profession, and, indeed, you must allow an old school-master to understand the principles and effects of castigation. But to be more serious. What a lesson, observed he, does St. Paul afford us in writing to the Corinthians, of the affectionate concern which will be felt even by a legitimate superior in censuring the faults of a fellow Christian; and how does he seem to rejoice in being absolved from the necessity of continuing to use the language of rebuke. Yet let me not be so much misunderstood as to be supposed to mean, that our Christian Observer ought not to endeavour to correct the foibles, and still more to amend the faults and censure the sins of Christians. If they really deserve the honoured name, if they have any share of humility, that grace which is the peculiar characteristic of real Christianity, their pride may, indeed, be roused for a moment by this mention of their faults, but it will soon give place to very different emotions. Much, indeed, has any one reason to suspect himself; wretched, indeed, is the quality of that man's humility, who, while he is loud in general acknowledgments of his sinfulness, cannot bear to be censured for any particular fault, or even for a foible. In truth, such general acknowledgments of sinfulness result from a wish to raise ourselves in the estimation of that religious circle, on the good opinion of which we chiefly pride ourselves, and therefore by them we are gratifying our vanity rather than evincing our lowliness.

While, therefore, on the one hand, I have recommended so much caution and gentleness to the reprover of his brethren's faults; I would, on the other, urge the persons to whom I have been alluding, to endeavour to divest themselves of that morbid sensibility to reproof, which I find one of the Observer's correspondents imputes to them, and to labour to acquire something of a sounder and a hardier temperament.

They will best accomplish this by cultivating a spirit of humility, and by a more steady practice of the (I fear sadly neglected) duty of self-examination. Perhaps if they closely examine their whole character, they may be disposed to adopt the words of a worthy friend of mine in public life, who, being one day blamed in one of the newspapers for some minor fault, exclaimed, oh, I could tell Messrs. the Editors much worse things of myself than that. Let them accustom themselves more to have, as the scripture expresses it, their conversation in heaven, and to refer all their actions to the praise or censure of a higher circle than that of the world around them. This will greatly tend to exterminate the vicious disposition in question, which derives its chief support from an overvaluation of worldly credit, and an undue solicitude to obtain the praise and escape the censure of man. For my part, said my old friend, it was a practice with me in my younger years, when I was in more danger than I now am of becoming the victim of this universal passion, an inordinate solicitude concerning the estimation of men, to shut myself up daily for half an hour, and endeavour to bring round me in idea those invisible beings whom Christianity assures me are the real spectators of my conduct. I supposed myself to lay before them the chief pursuits and occupations of the preceding four and twenty hours, and to receive their approbation or censure. I found this practice often, said he, of great use to me, in supporting me against a laugh or a sneer which my over great strictness, as it was called, was sometimes apt to draw on me; and I acquired a habit of looking forward to the reception I should meet with at my trial on the following day, as much as if I had been really to be subjected to such a scrutiny: and though, after some time, (I fear rather from idleness than from any other really adequate cause,) I admitted my want of leisure as an excuse for breaking off the practice, it left a habit of living above the world, if I may so term it, the benefits of which I trust I feel even to this day.

Here our conversation was interrupted, and putting the Observer into my

pocket I took my leave for the day. I was so well pleased with the number of your paper, which my friend had lent me, that I sent the next day for the whole work, and resolved to enlist myself in the number of your occasional correspondents. But I have already exceeded the fair limits of a letter, and will, therefore, reserve for another epistle my old friend's accounts of my schoolfellows, begging you to look upon this as a letter of introduction to your acquaintance, and to believe me, with more than diplomatic sincerity, to be with high consideration and respect,

Your faithful servant,

COLONUS.

To the Editor of the Christian Observer.

I AM a young man who have had a very religious education, and have been taught that plays, cards, and a variety of such like amusements, are inconsistent with the character of a true Christian; and I, of consequence, studiously abstain from them. But, Sir, our family are remarkably *musical*, and in this I am not a whit behind any of them. This has led me into a situation, respecting which I want your advice and assistance.

In the town where I now live (for I have some time since left my father's family) there are many who, like myself, prefer the gratifications of the *ear* to any other enjoyment. Hence, as you may easily suppose, not a few of the best performers are induced to visit us; and as the neighbourhood is rather opulent, their concerts in our Town-hall are so well attended, that they are generally handsomely rewarded for their trouble.

I have long been used to look forward to these *musical* feasts with no small satisfaction; but lately one or two of my more *strict*, I don't mean to allow more *religious* acquaintances, have very much disturbed me by their remarks on the *impropriety* of my being seen at such places! Now, Sir, as I do not at all like the idea of relinquishing the exquisite satisfaction which I derive from attending concerts, I shall esteem it a great favour if you, or some of your correspondents, will give me a few arguments with which I may answer the objections of these persons, and quiet

the fears, which, as I must acknowledge, they have sometimes raised in my mind, lest I should be doing wrong. I feel a confidence that, in complying with my request, you will much gratify several of your constant readers whom I know, and many others with whom I am unacquainted.

Before I conclude, I will mention two or three of the arguments urged against me, by these ever scrupulous friends of mine, but which I have learned to answer, if not perfectly to their satisfaction, yet tolerably well to my own; so that your time need not be spent in refuting them.

The first they assailed me with was, that the money expended in purchasing a concert ticket would provide a comfortable meal for two, or, perhaps, even three poor families, and thus I might make "*the widow's heart to sing for joy.*" which would be much more melodious than any thing my favourite performers could produce. Now, Mr. Editor, this observation at first rather galled me; but when I looked more closely at it, and considered the general principle on which it proceeded, I soon found there was no reason to make myself uneasy about it. For supposing we should carry the principle into our general conduct, then, instead of affluent circumstances being a source of enjoyment, and as such demanding gratitude to "the Giver of every good and perfect gift," they would become only the occasion of continual mortification and self-denial; and whatever merit might in times of popish ignorance be attributed to these, better instruction has taught us that they have but very little value.

Some of them again observed, that the *light*, and even *bad*, characters, which usually assemble on such occasions, are by no means fit society for one who professes that his "conversation is in heaven." But not to mention that this argument would *sometimes* bear almost equally strong against going to places of public worship; and that, if we would wholly avoid such company "we must needs go out of the world;" the persons who principally pressed me with this were such as had never been at our concert-room, and were, there-

fore, quite unacquainted with the perfect decorum which is generally observed there. For, Mr. Observer, you must know that music is so much the fashion among the more respectable circles in our town, that I am not a little delighted with the company I often find on such occasions. I even frequently meet with several of our neighbouring clergy, whose pious and exemplary discharge of their duty forbids me, for a moment, to suspect, that they would indulge in any thing at all inconsistent with the gravity becoming their high and holy profession.

Finding that these and similar arguments had little weight with me, they asked me if after returning from a concert, I did not feel much unfitted for reading the Scriptures, joining in family prayer, and especially for the private duties of the closet. And here, Mr. Editor, I must acknowledge to you what I should be very sorry to own to them, that their conjecture is but too well-founded: for it is but a little time ago, that, after returning from the Town hall I took up my Bible, and happening to open on a most sublime and beautiful passage, which had been sung in the course of the evening, I could not help pausing a few moments to reflect on the exquisite delight I had felt during the performance. This naturally led to a comparison of the talents of the different performers, and hence (by an easy transition) to the words of a song, of the amorous kind, which had been sung by a celebrated female, with looks and gestures, perhaps, not the most decorous. In short, I soon found my mind in a state so very unsuitable to the serious duties I was engaged in, and felt so little power of recalling my thoughts, that I shut my Bible and retired to rest, in hopes that the morning would find me in a frame more fitted for religious meditation, &c. But as this is not to be considered as a *necessary* consequence of attending concerts, it is hardly fair to expect a man to relinquish so great a pleasure as I esteem it, on this ground; especially as we may often feel something of the same effect produced by the social intercourse of a few friends, which every body knows is the

most innocent of our enjoyments. Moreover, were I to desist from frequenting our musical meetings, it would immediately be supposed that I fancied there was something wrong in them, and would appear as if I intended to censure the conduct of several individuals, whose piety and prudence, as well as age, I am bound highly to respect.

And now, Mr. Observer, I have stated my case, much more at length than I at first intended: but I hope your patience will excuse me; and that some of your correspondents will favour me with answers to the arguments which are commonly urged against such amusements, with all of which, I dare say, I shall, sooner or later, be assailed.

I am, with great respect,

Your constant reader,

TIMOTHEUS, JUN.

P. S. Since writing the above, I have heard that one of my religious young friends, who is lately gone to London, was seen, a few nights since, at the *Opera House*! And, on being interrogated with respect to his conduct, he said he was induced to go by a desire to hear a certain performer, whose powers I had greatly extolled, when she was at M**** some time back. My paper forbids my enlarging on the perverseness of this man's reasoning; but as some of my acquaintances will avail themselves of the opportunity to read me a long lecture on the *Importance of Example*, I hope you will not be remiss in affording me your assistance.

The same post which brought the above communication, likewise convey-

ed to us a letter on the *amusements* becoming Christians, which, though not furnishing a direct solution of the difficulty of TIMOTHEUS, will be found to throw some light on the subject. It was, therefore, our intention to have inserted it in this place: but having already exceeded the limits which we usually allot to the letters of correspondents, we are under the necessity of postponing it till the ensuing month.

FRAGMENTS.

JUSTICE OF THE MORNING CHRONICLE.

A CALUMNY was inserted in that paper of the 20th of August, 1804, against the Society for the Suppression of Vice. A letter was sent to the Editor soon after, by a member of that society, confuting the calumny. The letter, however, never made its appearance in the *Morning Chronicle*, and even the receipt of it was not acknowledged. What apology can fairly be made for the Editor, if it be not that he is unfriendly to the suppression of vice?

SLANDER.

In a preface to Sleidan's History of the Reformation, giving an account of the author's life, mention is made of a writer of the name of Florimond, who endeavoured to discredit that work by various calumnies. "But," adds the biographer, "Florimond was all true Jesuit, and remembered the old rule, *Slander stoutly and something will stick.*" Reviewers,* as well as Jesuits, seem to remember this old rule.

* See last Appendix to Anti-jacobin Review, p. 490, commented upon in the *Christian Observer* for November, p. 707.

REVIEW OF NEW PUBLICATIONS.

CLXXXIV. *Thoughts on the Trinity.* By GEORGE ISAAC HUNTINGFORD, D. D. F. R. S. Warden of Winchester College, and Bishop of Gloucester. 8vo. pp. xii. and 116. London. Cadell. 1804.

In a letter to Mr. Addington, which introduces this pamphlet, the right reverend author speaks in terms of high encomium of the general character of the ex-minister, and particularly expresses the obligation of the clergy to-

wards him, for having, in concurrence with his Majesty and the legislature, put a stop to the prosecutions against that body for non-residence. This indulgence he considers, as binding upon himself and his brethren an additional obligation to increased diligence in their clerical functions. He proceeds,

"It is one part of our duty to mark occasions, when unequivocal and decided declara-

tions of our opinion on religious doctrines may be useful and requisite. Some such occasion has recently presented itself; and has suggested the following sentiments, which are offered as 'Thoughts on the Trinity.' (p. viii.)

The preface will shew what is to be expected in the work, and must, therefore be quoted entire.

"THOUGHTS are here given in preference to DISSERTATIONS, for the sake of brevity and compression.

"The several clauses appear detached: there is however, a connection between them. The subject is begun on principles of abstract reasoning; continued with reference to Heathen and Jewish opinions; pursued, with consideration of the baptismal form delivered by our Lord, and as taught by evangelists, apostles, fathers. Of the question there is then taken a retrospect, which leads to the conclusion.

"The mind of this writer has long been much impressed with the force of this solemn charge; 'When thou art converted, strengthen thy brethren.' He is anxious to obey it. On examination and reflection, being himself convinced, he employs his efforts to assist others, and support them in the ancient faith.'" (pp. xi. xii.)

It would be difficult to abridge the arguments of these Thoughts, which are already as much condensed as is compatible with their proper effect. By a reader, acquainted with the subject of which they treat, their chief claim to originality will appear to consist in the sententious and comprehensive style in which they are conveyed. The whole is divided into ninety-eight short sections, which sometimes remind one of the manner and profundity of M. Pascal, in his celebrated Thoughts.

The traces of the doctrine of the Trinity among the Heathens and the Jews are insisted upon by the Bishop: but without adverting to what has been alleged on the other side by Basnage in his History of the Jews, and yet more recently by Mr. Faber in his Dissertation on the Cabiri. On the reasoning of the latter author we have already expressed our opinion in our review of that elaborate work; and the arguments of the French writer do not appear more formidable. This erudite and laborious theologian has likewise endeavoured, in contradiction to Allix and others, to prove, that the Jews, in

the time of our Saviour, expected the Messiah in no other character than that of a mere man. We think that he has not substantiated his proposition. Trypho, indeed, in Justin's dialogue with him, asserts this roundly and repeatedly concerning the whole nation: but we incline to believe, with Whitaker, that, at the period in which Trypho lived, a general defection took place among the Jews, from a doctrine held by their forefathers, and formally revealed in the christian Scriptures. We make this remark, because Socinians, long before Dr. Priestley, have endeavoured to make their advantage of the evidence of Justin's Dialogue.

In a note on sect. XXVII, the Bishop of Gloucester has referred to Mr. Daubeny's Discourses for a proof of the connexion between the Old and New Testaments. The second volume of Mr. Faber's *Horæ Mosaicæ* might likewise have been appealed to, as establishing that connection with more precision, labour, and effect.

In Sect. LII. among other passages of the New Testament, declaratory of the divinity of our blessed Saviour, 1 Tim. iii. 16. is quoted, without any remark concerning the various readings of the principal word in that verse. It is, at best, doubtful, whether the genuine reading of the Codex Alexandrinus be ΘC. Griesbach, in the first volume of his *Symbolæ Criticæ*, seems to have proved, that in the Codex Ephremit the reading is OC, as that of the former MS. is supposed to be. And in the second volume of the same work, this indefatigable critic seems likewise to have proved, that the original and genuine reading of the Codex Claromontanus is O. There remains only the Codex Vaticanus of the principal MS. yet known, and in that the whole epistle is wanting. The reading of the still more ancient MS. than any now in existence, from which the Vulgate was a translation, was the same as that which was last mentioned, and is accordingly in the Vulgate translated *quod*. The neuter relative agrees very well with the word *μυστηριον* immediately preceding; but the masculine will scarcely make any reasonable construction of

sense. May it not be supposed, that in the first transcripts of the New Testament contractions of the principal words were not frequent; that in a short time, however, they came into general use; that when this practice first began, and was therefore unfamiliar, the contraction in question, ΘC for ΘEOC, was mistaken by a scribe for OC, which error would be communicated to all subsequent copies from that mistaken one; and that some, who perceived the absurdity of the grammatical construction with the masculine relative, ventured to correct the impropriety by substituting the neuter, which thus found its way into the Vulgate? This we think to be as natural a method of accounting for the variety as any that we have seen.

The right reverend author of the tract before us has, pp. 48, &c. taken some pains to prove, that the word *μωυος* does not necessarily import exclusive pre-eminence. This has been done at considerable length, and with perfect success, by Wetstein, in his note on John xvii.

Sect. LXXIII. contains an able vindication of the Athanasian Creed.

We think the present publication well calculated to excite attention, and to correct some of the presumptuous, but superficial and puerile, opinions current in modern times. Nor can we perceive how the force of the general arguments in favour of the doctrine of the Trinity, as stated, either in this, or in other works of the same kind, is to be fairly eluded.

CLXXXV. *An Abstract of the whole Doctrine of the Christian Religion. With Observations.* By ANASTASIUS FREYLINGHAUSEN, Minister of St. Ulrick's Church, and Inspector of the Public School, at Hall, in Germany, from a Manuscript in Her Majesty's Possession. The First Book stereo-typed by the new process; large 8vo. pp. vii. and 216. London, Cadell and Davies, 1804. Price 12s.

THE peculiar circumstances of the present publication will naturally attract considerable attention. The Editor, to whom we are indebted for its introduction to general notice, in a short preface, informs the public, that the author was an eminent and esteemed divine of the Lutheran Church. His motive for

presenting the work to the world in its English dress, he states to be his ignorance of any similar work in the same language, so concise, so systematically arranged, and so well adapted, as an elementary book for the instruction of youth.

"Certain," he adds, "at least, it is, that this tract has the honour to stand very high in the good opinion of the GREATEST FEMALE PERSONAGE in this kingdom, by whose order it was originally translated into English, for the use of HER ILLUSTRIOUS DAUGHTERS." (p. vi.)

The Editor proceeds to mention, that he has taken the liberty to omit a few short passages of the original, which contained doctrines peculiar to the Lutheran Church; and to render others more conformable to the tenets of the Church of England. The first class of alterations is definite enough: but in the present discordant state of theological sentiment, even among the sons of the establishment, something more explicit would have been desirable with respect to the second. However, as it appears that the alterations are but few, and as the work must have had its attractions for the Editor in its primitive state, we readily believe, that it still retains, not only the prominent and characteristic features, but the very substance and soul, of the original. The mass of pure and precious metal which remains, carries with it a demonstration that it can have suffered no considerable alloy. We, therefore, leave with pleasure the slight exception which we have thought proper to state, to express our high obligations to the Editor for the support which, by the present publication, he has given to the cause of unadulterated christianity.

We regret that there exists too much reason for the reflection, which suggested to the Editor the utility of putting this work into the hands of his countrymen. While the republic of literature groans beneath the weight of volumes without number, of all sorts and sizes, stating and enforcing, not only in season, but oftentimes in the strict sense of the expression, out of season, the *evidences* of christianity, few comparatively are devoted to the more important purpose of explaining what Christianity is. In former ages

systems of divinity issued from the press with a profusion, which, however it might distract, satiate, or disgust, discovered a paramount concern for the essential, the vital part of religion. But in modern times the doctrines of Christianity are thrown into the back ground: they seem to be considered as a kind of natural consequence from the admission of the evidences, and therefore a subject of no very anxious concern: they are represented, on the one hand, as so palpably obvious, or, on the other, as so incurably obscure, that the necessity of any discussion concerning them is entirely precluded. Some reason, and therefore some apology, for this diversity of sentiment and conduct respecting the same thing, may be suggested by the different circumstances of the two periods. When the light of the Reformation rose upon Europe, and first subjected the religion of Christ to any discussion at all, the foundations of that religion were unquestioned; and the controversies of principal importance concerned its essence: they were heretics, not infidels, who were to be confounded or reclaimed. But in the present age of insolent and frantic impiety it is at the foundations themselves that the blow is aimed: it is the secret wish, or the loud and public cry, of the whole anti-christian host, down with it, down with it, even to the ground. Closely besieged, however, and furiously assaulted as is the citadel of our faith, and urgent as the necessity is of defending its walls and bulwarks against the assailants, little advantage is derived from the services of those who undertake, and even succeed in this laudable employment, if, while the besieged are preserved from capture or destruction, no provision is made for their sustenance and the progress of famine and disease renders it an equal choice whether they perish for lack of bread, or by the sword of the enemy.

Bishop Burnet, in his time, could refer to no system of theology in the English language, more perfect than that contained in Bishop Pearson's Exposition of the Creed. That admirable and comprehensive work is by no means modern now. Yet the lapse of a century has supplied us with no produc-

tion of the same description to be preferred to it, perhaps none which is equal. As Bishop Burnet could not intend his own Exposition of the Articles to rival or supersede the work which he so justly commended, so neither can any other more recent exposition of the articles, whatever may be its merits, pretend to that honour.

The work which we now introduce to our readers was, therefore, a desideratum in modern theology: it, in a considerable measure, in how great we will endeavour hereafter to make appear, fills up a vacancy, which, in the present rank luxuriance of literary vegetation, could hardly be witnessed without surprise. But the importance of Mr. Freylinghausen's work does not arise from this view of it alone. Its present appearance is peculiarly seasonable, when the theological productions of the same country, for which a predilection seems to be increasing in England, are ready to pour in upon us their full tide of debased, heathenish, and anti-christian divinity. Its appearance will be judged to be not less seasonable when the circumstances of theological sentiment among ourselves are considered. Some who profess to undertake the defence of the established religion, and upon whom the nation has a just claim for the performance of that engagement, have adopted so virulent an aversion to what may be proved to be the real doctrines of the national church, that, for the purpose of opposing, with more effect, tenets which they rather dislike than understand, they seem disposed to join in a general, an evident and undisguised defection from the sound theology which that church inculcates; and rather than not expel, or appear to themselves to expel, their opponents from the high post which they have assumed, will borrow arms and ammunition from the arsenal of Pelagianism itself. Those particularly, who have distinguished themselves by their violence, and by their inacquaintance with the subject which excites it; in their undistinguishing and infuriate invectives against enthusiasm, in the alarm which they are perpetually sounding of the danger of the church from the existence within her bosom of per-

sons whom they represent as infected with this mental malady, and in the remedy which they prescribe for the restoration of the church—the abolition of her articles; will be found not to have disdained an alliance with the bolder sons of Socinus. Compare particularly the Anti-jacobin Review and Magazine for 1803, pp. 88—91, and the Annual Review, Vol. II. pp. 201—213.

At such a period, and under such circumstances, the appearance of a system of divinity, bearing upon it the stamp of royal approbation, and not only unequivocally asserting, but displaying with their due prominence, many of the perverted and assailed doctrines of the Church of England, must be regarded as peculiarly auspicious and seasonable by all her real friends.

The work now given to the British public, under the title of an Abstract of the whole doctrine of the Christian Religion, is properly didactic, or doctrinal and practical. Criticism and controversy form no part of its composition. It assumes, as its foundation, the truth of Christianity, the canon of its authentic documents, and their divine authority. Its form is catechetical. But that which constitutes its chief and most honourable distinction is its simplicity, and the strict sense in which it deserves the appellation of a *scriptural* performance. For although there are occasional references, which we could have wished to have seen altogether omitted, to the apocryphal writings, and although some passages of genuine scripture are unquestionably misapplied, the main body of the work is hardly any thing more than a methodized collection of propositions founded upon the plain and obvious sense of the sacred volume, to whose sole authority the appeal is minutely and distinctly made: a procedure, which has the salutary effect of calling back the mind of the reader to the proper foundation and umpire of his faith, the sacred oracles; in which the most illiterate student, if he add diligence to humility, and

prayer to both, may make a far greater real proficience than those, who, with a large share of unquestionable talent and erudition, suffer their minds to be so completely engrossed by subordinate and minute inquiries, that no room, certainly not a proportionable room, is left for the grand and discriminating verities of revelation. To such persons the remark of Seneca is peculiarly applicable: *Nesciunt necessaria quia supervacanea dedicerunt.*

We shall now endeavour to give an outline of the work before us. It is divided into two parts; the first relates to God, the second to man. These are subdivided into articles. It is hardly necessary to transcribe the subjects of them, as a professed body of divinity contains of course every important topic within its sphere. It may be proper to add, that there are still inferior divisions of the Articles into Sections, each of which contains the question and the answer, which give the work its catechetical form. At the close of each article is regularly considered the *duty* and the *comfort* which properly arise from the doctrine discussed.

This description, with a few extracts, would be sufficient to give a just notion of the work, under consideration, were it a work either of ordinary merit, or of ordinary importance. Neither of them being the case, we shall proceed to a more minute and rigid examination of its contents; adding, for the gratification, as we have no doubt it will prove, of our readers, a larger proportion of extracts than we often allot to publications of the same extent.

In the first article, "Of the Knowledge of God, according to his Essence, his Attributes, and Persons," we meet with nothing but what might be expected upon the subject. In some of his representations we think the author might have kept more clear of Anthropomorphism. We are the rather induced to make this remark, that we may have the opportunity of correcting some fastidious and false notions upon this subject. For although it be an evident fault to describe the being, perfections, and

transactions of the incomprehensible Creator, after the manner of men, in a greater degree than is necessary; yet in some degree this is absolutely necessary. All our ideas of intellectual or spiritual being, agency, and relations, however abstracted and refined by the improvement of science and language, are originally and substantially sensible—derived from sensible objects. So that, if what is called, and condemned as, Anthropomorphism is to be altogether abandoned, we can possess no notion whatever of the Divine Being, except perhaps that of a bare, quiescent, metaphysical entity, without will, without attributes, without acts.

The term *mystery* is incorrectly defined, (p. 11.) Campbell has shewn, that, in the scriptural use, it does not denote a doctrine necessarily incomprehensible: but hidden only and capable of being revealed.

Our author's definition of Election, (p. 34), a subject, on the discussion of which we mean not to enter, founds that divine act entirely upon fore-known faith. That the reader may be able to compare his view of this doctrine with that of our XVIIth Article, we insert in the margin the substance of what Mr. Freylinghausen has said respecting it, only observing that he does not extricate himself from the difficulty arising from the infallibility of the divine prescience, by denying that infallibility; for he expressly asserts it, p. 6.*

* "Election is the eternal decree of God, by which he has ordained the salvation of those who he knew would permanently believe in Christ. The word Predestination,* which is used in this doctrine, has a threefold signification. 1st. In general, it means every decree of God concerning future events; in which sense, it is the same thing as what we call Providence.† 2nd. More particularly it implies the appointed order and means of salvation. 3rd. That God hath, from eternity, selected those persons for salvation, who he knew would permanently believe in Christ as expressed above, which is the sense in which the word is taken in this article."

Mr. Freylinghausen objects to using the word Predestination to denote Reprobation,

* Eph. i. 2, 4. 1 Tim. i. 9. Rom. viii. 29.

† Acts iv. 27, 28. xvii. 26. 1 Cor. ii. 7.

The VIth Article, "Of Christ, the Son of God and of Man," is excellently arranged, and condenses, in a small compass, a mass of scriptural information on this most important subject of revelation; a subject of pure revelation, as our author expresses himself, to distinguish it from the dictates of natural religion, which he admits. We shall make an extract from this Article, which shall consist of a whole section; that our readers may, at the same time, have an idea of the *manner* of the work.

"SECT. 10. *What is the sacrifice of Christ?*

"It is the fulfilling and antitype of all the sacrifices that were made before his coming, in the Old Testament,* and consisted in this, that during his whole life he, from mere love and obedience, submitted to all sorts of internal and external sufferings, and even to the ignominious death of the cross, thereby offering himself to the Father as an expiatory sacrifice for our sins.†

"*Obs.* The sacrifice of Christ consists in this:—1st. that he hath willingly embraced the condition of men, and taken upon him all their obligations towards God, both as to the observing of his laws, and suffering the punishments due to their transgressions.

"2ndly. That he hath actually performed all their duties, and hath fully satisfied God in all things that he requires of men. It is this we call the merit, the satisfaction, or the obedience of Christ. The obedience of Christ, therefore, is twofold: 1st. *Active*, he having fulfilled every part of the law, without exception;‡ and, 2ndly. *Passive*, in having suffered

and thinks it must be understood to signify God's most certain foreknowledge and preordination. This divine decree, he adds, "consists in this, that God hath from eternity had a compassionate and tender love for *all* fallen men, and designed that they should all be saved: that in consequence of this predilection, he gave, in due time, his only Son as a propitiation for each of them, and thereby reconciled the world unto himself: that he most earnestly calls men unto salvation, and furnishes them with means and powers for that purpose: and that he hath established a certain order, in which he proposes to save mankind; but, according to which, none shall be saved except those who believe in Christ, and persevere in that faith unto the end. These, as he foreknew them from eternity, so are they also elected through his infinite mercy."

* Heb. ix. 10.

† John x. 18. 1 Pet. ii. 24. Gal. ii. 20. Ps. xl. 7, 8. Eph. v. 2. Gal. iii. 13.

‡ Matt. v. 17. Gal. iv. 4, 5. (not 45.) 1 Pet. ii. 22.

all the punishments that men had deserved on account of their sins; wherein are contained his passion, the spilling of his blood, and his ignominious death.*

"Christ's passion was, 1st. *External*, or his bodily sufferings; and 2ndly *Internal*, or the anguish of the soul which he suffered near the Mount of Olives, and on the Cross during three hours of darkness, during which he felt the whole weight of God's wrath against sin.

"This sacrifice or expiation of Jesus Christ, operates in favour of all men: for he is said to have died for all men; that is, instead and in behalf of all men; so that, by his death, he hath procured them the grace of God and eternal life. The proofs thereof are,

"1st. Several passages in Scripture, in which it is expressly said, that Christ suffered and died *for the whole world*;† that he delivered all men;‡ that those also who are condemned are redeemed and delivered by Christ;|| that men are condemned through their own fault.&

"2ndly. *The universal call to salvation*, and the offer made of it to all mankind ¶

"3rdly. *The condemnation of men for not believing in Jesus Christ*; for, in order to believe in him, we must admit that he died for us: now according to the opinion of those who deny the universality of his propitiation, this might be a falsehood; they, therefore, who would believe it, would be condemned for discrediting a falsehood, which would be a manifest blasphemy."

The doctrine of the active obedience of Christ, here asserted, has undoubtedly been abused: as, however, the best authors do not confine the atonement of our blessed Saviour to his last sufferings, but extend it to the whole of his humiliation, there seems to be no formidable objection against distinguishing this latter portion of his obedience by the epithet active. Certain, however, it is, that the biographer and admirer of Bishop Bull, the pious Nelson, felt no difficulty in rendering the *merita* and *mors* of the Bishop, "the obedience of Christ both *active* and *passive*." Life of Bishop Bull, p. 105, second edition. See Harm. Apost. Diss. Prior. cap. i. § 8. Universal redemption is unquestionably the doctrine of the

* Phil. ii. 8. Heb. v. 8, 9. 12. Is. liii. 4, 5. 1 Pet. i. 18, 19. Acts xx. 28.

† John iii. 16. i. 29. xii. 47. 1 John 22. or v. 5.

‡ Isa. liii. 6. Rom. v. 18. viii. 32. Heb. ii. 9. Col. i. 20.

|| Rom. xiv. 15. 1 Cor. viii. 11. 2 Pet. ii. 1.

& Matt. xxiii. 37. Acts xiii. 46. Luke vii. 30.

¶ 2 Cor. v. 20. Acts vii. 15. xvii. 30, 31.

Church of England, and of many Calvinists.

In our future quotations we shall excuse ourselves the trouble of adding the references to Scripture.

Pp. 56, 57. The descent of Christ into Hades is affirmed to be an entrance into the regions of the damned: not, however, without an acknowledgment, that the doctrine is obscure, and that it will admit other interpretations. Bishop Pearson seems to have established the just one.

We could select with pleasure some passages from the Article concerning the Holy Ghost.

In the second part of this work which relates to Man, and in the second Article which discusses his Fall, we recognise the fidelity of a writer who follows truth into howsoever humiliating a path it may lead him. The question, What is original sin? is thus answered:

"It is that horrid corruption of our nature which all men inherit by their carnal birth, as a spiritual infection; and consists in a total incapacity for, and alienation from, what is good, and a propensity to evil." (pp. 71, 72.)

The punishment of sin is thus described:

"The punishment or wages of sin is death: and, first, *carnal death*, in which are comprised all the troubles and difficulties of this life that precede it: secondly, *spiritual death*, which consists in the loss of spiritual life, and in a guilty conscience; to which may be added the judgment of hard-heartedness: and, thirdly, *eternal death*, by which the wicked are deprived of the glorious life of the blessed in heaven, and are given over to perpetual anguish and torments." (p. 76.)

When Mr. Freylinghausen, (p. 78,) in a different statement of this doctrine, asserts the imputation of the sin of our first parent to his posterity, he will appear to some to exceed the *avowed* doctrine of our National Church.

The third Article is on the subject of Free Will, which is asserted with respect to things natural; but, with respect to spiritual things, the will of man, as fallen, is said to deserve the appellation, rather of servile and dependant, than of free; possessing not the least ability to choose and effectuate things truly and spiritually good, but rather entertaining an aversion to them, and leaving man in a state of enmity with God, in utter darkness, and under

the dominion of Satan and of sin. Our author hence infers, "that a new birth, a new illumination, and a total change of the human mind, is requisite, which cannot be the act of man, but must proceed from God alone." (See pp. 85, 86.) The free agency of man, however, is maintained; and likewise the resistibility of divine grace. (p. 91.)

In the fifth Article of the Divine Illumination, the following is the answer to the question, wherein it consists.

"In an operation of the Holy Spirit, whereby such a knowledge of, and taste for, the heavenly truths are communicated to man, that he must perceive them in the light of the Spirit, and therefore acknowledge the great benefits bestowed upon us by God's grace; and by which we are also enabled to judge spiritually of spiritual things." (p. 94.)

Our author proceeds to observe, that the Holy Spirit, in this operation, abolishes our natural aversion to heavenly truths; infuses a just knowledge and discernment of them; and produces in us an entire assent and submission to them. (p. 94, 95.)

Regeneration, in the sixth Article, is distinguished as it relates to Infants, and as it relates to Adults. In the first it is produced, according to our author, by a divine and incomprehensible, but efficacious, influence in baptism; in the second, it is the effect of illumination, conversion and penitence. We extract the fifth Section.

"What is to be observed concerning regeneration?"

"1st. That it is concealed and totally incomprehensible to our reason; 2ndly. that it is a real birth, since by it the interior disposition and nature of man are truly and effectually altered, and something spiritual and supernatural is born, created, or wrought in him, which before was not in him; and, 3dly, that it may be forfeited, but likewise recovered anew." (p. 100.)

The whole Article, which is the next, concerning Justification, is drawn up with justice and perspicuity. Justification is defined to be remission of our sins for Christ's sake. The causes thereof are stated in the following manner:

"On the part of God, the causes are, 1st. His grace or abundant mercy, which is set in opposition to the *merit of our works*; 2ndly, the merit and satisfaction of our Lord Jesus Christ, who hath completely fulfilled the law of God, and hath taken upon him and beareth Christ. Observ. No. 36.

all our sins, and their due penalty. On the part of man, the cause of justification is *faith*, inasmuch as he receives and steadfastly adheres to Christ his Redeemer." (p. 103.)

All the remaining Sections of this Article are marked by the same solidity and fecundity of matter; and, did we not fear to transgress our limits, we should transcribe a great part of them. On the subject of justification we might reasonably expect a perfect agreement among Protestants; since Arminius himself, in a passage which has been already adverted to in our pages, has expressed, in strong and unequivocal language, his entire agreement with John Calvin in his view of this doctrine. The double justification which, in modern times, has been resorted to, for the reconciliation of St. Paul and St. James, is a fiction of Popery. See Limborch. Theol. Christ. l. vi. c. iv. § 3. and Hooker's Discourse of Justification. § 5.

If the high patronage of this work does not secure the article concerning "Spiritual or Mystical Union with God" from the imputation of enthusiasm, we fear its conformity with Scripture will not.

Sect. 7, of the tenth Article, concerning the Holy Scriptures, deserves to be quoted entire.

"What are the principal properties of the Scriptures?"

"1st. Their *authority and importance*, which they derive from God himself, and imply that we receive them as a divine book, and consider ourselves as bound to believe and obey them; of which divine authority the Holy Ghost gives sufficient testimony in the hearts of those who do not counteract him; 2ndly, their *perfection*; they fully containing all things that relate to our salvation; whence they are also to be considered as the only rule of our faith and conduct; 3dly, their *clearness or perspicuity*; they expressing, in plain and intelligible terms, all points relating to our faith or practice; wherefore the divine illumination is not requisite on account of any obscurity of the Holy Scriptures, but merely because of our spiritual blindness; and, 4thly, their *power or efficacy*, which can operate in the hearts of men a divine emotion, an internal amendment, a renewal to the image of God, and a repletion with divine and celestial comfort; but which men, by various means, frequently prevent, both in themselves and in others." (pp. 118, 119.)

In a different statement of this subject our author represents as one of

the extrinsic proofs of the divinity of the Holy Scriptures, *the proper* experience of individuals.

"Who find that the most essential contents of the Bible are true, and take place in themselves; as in the instances of the corruption of their nature, the operation of God with respect to men, the changes that are produced in their hearts, in their trust in God, and their peace of mind in consequence of it; and also in the supernatural persuasive energy of the Holy Scriptures, which produces such a degree of conviction, that many have cheerfully declined all worldly advantages, in the sure hope of future happiness." (pp. 122, 123)

Should any of our readers, regular or irregular, be disposed to stigmatize this argument as enthusiastic, or perchance Calvinistic, we recommend to their perusal the concluding part of an oration of Arminius, *de Certitudine S. Sanctæ Theologiæ*. Opp. pp. 56, 57. Speaking of the internal testimony of the Spirit to the Word of God, he says, *Dicimus igitur, et vel ipsis inferiorum portis reclamantibus ingeminamus et iteramus, Spiritum Sanctum, cujus inspiratione locuti sunt hoc verbum sancti Dei homines, et cujus impulsu et ductu ut amanuenses illius idem ipsum literis consignarunt, authorem esse lucis illius, cujus beneficio sensuum divinorum intellectum percipimus, et effectorem certitudinis illius, qua sensus istos vere divinos esse credimus; et authorem necessarium, effectorem sufficientem*. Again, he observes, *Spiritum Sanctum omnem vim verbo tribuere, qua postea utitur, tanta efficacitate sua adhibita, ut quod verbo tantum suadet, ipse persuadeat, sensus divinos verbo objiciens, et velut lampade mentem collustrans, et sua immediata actione inspirans et obsignans*.

In asserting, pp. 123, 124, a verbal inspiration to the Scriptures, although that does not amount to omniscience in the writers, we think that our author has involved himself and his subject in unnecessary difficulties. Each writer has unquestionably his appropriate style, and if he was infallibly directed in the substance of what he penned, he might with safety be left to his own mode of expression.

In the distinction which Mr. Frey-

linghausen makes between the sanctions of divine and human laws, by assigning rewards and punishments to the former, but punishments only to the latter, he discovers more penetration than is to be found in many writers. See Bishop Warburton's *Div. Leg.* Book I. Sect. 2.

The use of the moral law, both before and after conversion, is ably and justly stated, p. 132.

Sufficient caution does not appear to have been observed by this eminent divine, in what he has said concerning baptism. The efficacy of that rite he asserts to be regeneration and salvation. But consistently with himself he cannot mean to teach, that this efficacy is absolute and unconditional; that either the baptized cannot renounce their faith; or that they shall not forfeit salvation, if they do. But this important consideration is not directly urged. See pp. 140—146.

The passages which explain, whose work or operation conversion is, and wherein consists the true nature and property of conversion, are worthy of the serious regard of every professing Christian. But, above all, let him attend to what are said to be its principal impediment.

"1st. A rash presumption that we are already converted; 2ndly. a wanton resistance to the gracious influence of the Holy Ghost; 3rdly. outward and hypocritical penitence; 4thly. carnal confidence in God's mercy and in the merits of Christ; 5thly. a trust in the exterior use of the means of grace, in our religion, our worship, and our pious ancestors; 6thly. an abuse of God's lenity and goodness; 7thly. carnal security; 8thly. delay of penitence; and 9thly. despair." (pp. 156, 157.)

Faith is defined to consist of knowledge, assent, and confidence, p. 160. Good works are affirmed to be necessary to faith; to be found only in the regenerate and justified; and indispensable, not as procuring forgiveness or salvation through their merit, but as flowing from a right faith, and because the Holy Spirit is lost by contrary practices. But these good works are operated in man by God alone. See pp. 163—165.

We shall close our extracts from

this important work, with what it teaches concerning the qualification of ministers.

"What is chiefly considered in the choice of ministers?"

"Not only the external capacity and endowments are to be considered, but also the gifts of sanctity; so that none be admitted into this office but such as are blameless, and holding the mystery of faith in a pure conscience. Those who are thus qualified are called Angels of the Lord of Hosts, Ambassadors for Christ, Ministers of Christ, and Stewards of the mysteries of God, Labourers together with God, &c. Those, on the contrary, who are not thus qualified, are in the Scriptures called thieves, murderers, false prophets, deceitful workers, blind leaders, &c." (p. 185.)*

Such is the religious creed, such are the religious principles, which the illustrious consort of our reverend and beloved sovereign approves, and instils into her family. Such is the theology, of which the first female personage in the British Empire, permits her high estimation to be made public. It cannot but afford a sincere pleasure to every friend of unsophisticated Christianity to find, that the theological system thus distinguished is not of that timid and compromising, that inane, corrupt, or perverted description, which, amidst the relaxed principles of modern times, is too much in request, but stands forth in its proper character; founded on the basis of scriptural truth; recommended and enforced by its real sanctions; demanding, with imperious authority, internal and universal holiness; addressing itself powerfully to the heart;

* A table prefixed to this volume will give the reader a clear and comprehensive view of the different relations of the subjects contained in it. The useful but unfashionable work of Binchius, entitled, *Mellificium Theologicum*, comes as near to the plan of Mr. Freylinghausen's work as any with which we are acquainted. We have discovered the following errors of the press, which may be corrected thus: p. 30, line 2, from bottom, for Phil. i. 34, read Phil. i. 23.—p. 89, line 3, from bottom, for Matt. xxii. 53, read Matt. xxii. 3.—p. 96, line 1, 2, from bottom, for Luke xii. 27, 28, read Luke xii. 47, 48.—p. 98, line 6, from bottom, for effects read effect.—p. 177, line 7, 8, from top, for unfortunate read importunate.—p. 181, last line, for John i. 3, read 1 John. i. 3.

and affording a solid foundation, upon which the faithful Christian, with the dread prospect of eternity before him, may yet rest with security, composure, and confidence.

In the occasion here presented to us, of contemplating the concern manifested on the throne of this empire for the interest and advancement of the purified Christianity of the Reformation, we are insensibly led back to the consideration of times which we have just escaped, when the angry heavens seemed ready to discharge their full storm upon this favoured but ungrateful isle, in common with the rest of Europe. In such times, we reflect with gratitude and exultation, that while many of the sovereigns of other nations were numbered among the patrons and promoters of those principles of impiety, profligacy, and anarchy, which convulsed the civilized regions of the west to their very centre, the King of Great Britain was honourably distinguished by an entire præterition: and such was the known integrity and firmness of his character, as to deter those whom success had emboldened, and who knew no shame, from an application, which, had it prevailed, would have afforded incalculable service to their iniquitous cause.*

In a situation on various accounts most alien or even adverse to the humiliating, the mortifying, and the heavenly dictates of christianity, it is no slender praise openly to profess, and stedfastly to adhere to, that pure religion; to be uncontaminated in the midst of infection, and to maintain integrity when surrounded by temptation.

We trust, that the publication which has led us to this train of reflection will operate as an encouragement to a greater attention to the religious part of education among all orders, especially the superior, to whom the present example peculiarly applies; and that the deplorable and increasing ignorance on religious subjects,† which has so long

* See Barruel, Vol. I. p. 211.

† Dr. Priestley has made the observation that the present is "an age in which every thing

exposed the people of this nation, unarmed and defenceless, to the seductions of every erroneous and pernicious principle, will, in some degree, be remedied by a more diligent regard to the education of the junior part of society, by a careful election of sound theology for their instruction, and by inculcating the doctrines, precepts, and sanctions of Christianity, with an earnestness suitable to their importance. A speedy change would be wrought in the character of the nation were such a change in its conduct to take place.

For the attainment of this great object our eyes are in a peculiar manner directed to the clergy, the appointed religious instructors of the nation: and it were a consummation devoutly to be wished for, that, waving all inferior differences, they would unite in proclaiming and enforcing in its fundamental doctrines, the unadulterated word of life; that, adorning the doctrines which they teach by a suitable conversation, they might recommend the ways of God to men; and that, by diligently feeding the flock of Christ, over which the Holy Ghost has made them overseers, they might both save themselves and those who hear them.

CLXXXVI. *The Trial of the Spirit; a seasonable Caution against Spiritual Delusion: in Three Discourses, addressed to the Congregation assembled in Christ Church, Bath.* By the Reverend CHARLES DAUBENY, Minister of Christ Church, Bath. London, Rivingtons. pp. 78. Price 2s.

IN a dedication to the congregation assembled in Christ Church, Bath, these discourses are said to have been written with the view of qualifying the author's hearers to judge *rightly* of the work of the Spirit, and thereby to secure them from imposition on a subject of the most important concern. From the subsequent observations

relating to *religion* is manifestly getting out of sight, even with respect to the generality of those who do read and think; which was by no means the case formerly." Letters to Bishop Newcome, p. 2. To this cause, perhaps, he might in part have ascribed the progress of his own principles. Unquestionably ignorance may as justly be said to be the mother of Socinianism as of Devotion.

of Mr. Daubeny, both in this prefatory address and in the discourses themselves, it appears that he is greatly alarmed by the zeal with which some, who separate from the established Church, labour to seduce her members from their appointed ministers, under the pretence of affording them superior means of spiritual instruction and edification.

"Not content," he observes, "with that humble, unassuming, trembling hope, which becomes the frailty and imperfection of the best of men to entertain; and which is the general result of self-acquaintance, accompanied with a proper use of the appointed means of grace, they," that is, these self-appointed and fanatical teachers, whom he had been just describing in the words of the Bishop of Lincoln, in his Charge of 1800, "boast of, and diligently inculcate a *confident assurance* of salvation; an *experimental* knowledge of the forgiveness of sins by some *sensible* operations of the Holy Spirit; and arrogate to themselves those extraordinary gifts, which, for wise reasons, peculiarly distinguished the first preachers of the Gospel: although the Apostle in describing the state of the saints, makes use of no terms calculated to convey an idea of their implicit confidence, hardy assurance, or infallible knowledge of their salvation; but represents these first fruits of the Gospel, as pressing forward towards the attainment of their heavenly prize, forgetting those things which were behind, and stretching forth to those things which were before; thus labouring to make their calling and election sure: supported, indeed, by a *lively* hope, but not presuming to erect that hope into knowledge or *certainly* of their salvation; depending, not on their strength, but on the co-operation of the Holy Spirit, with their feeble, but honest endeavours; whilst he concludes, the examples set before them for their admonition, with the following salutary and important caution: 'Wherefore, let him that thinketh he standeth, take heed, lest he fall.' (p. 6.)

To a defect of information upon this important subject, Mr. Daubeny ascribes the chief success of those irregular teachers, in the propagation of their tenets, particularly in the case of those members of our Church, who, after having long lived as merely nominal Christians, are brought "by distress, or some other providential circumstance, to their first serious thoughts on the subject of religion." Such persons, the author observes, when they hear of *sensible* operations of the Spirit, conveying a *confident assurance* of salvation, and an *experimental*

knowledge of the forgiveness of sins, concluding that there must be some great defect in the religious service to which they have hitherto been accustomed, are immediately led to separate from the Church, in the hope of improving their spiritual condition, not considering, that the fault lies wholly with themselves; their want of spiritual knowledge and comfort being entirely owing to their neglect of the means of grace, which are amply provided by the Church. In these observations there is certainly much truth, though we think it might also have been worth while to inquire, how far, in some cases of this kind, much of the blame may not justly be attributed to the carelessness and neglect of the appointed ministers of the Church; a supposition which we conceive, in many instances, to be but too well-founded. Without dwelling, however, on this point, we will now proceed to examine the three discourses themselves, which Mr. Daubeny has written, for the purpose of preserving his own hearers from the evil of which he thus complains.

The first discourse is from the words of our Lord to Nicodemus, John iii. 8. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit." After an introduction concerning the use and design of the figurative language of Scripture, conformably to the view given of this subject by the late Mr. Jones, of Nayland, Mr. Daubeny very properly concludes, from an allusion of our Lord in the text, that the *ordinary* operation of the Spirit on the human soul bears a resemblance to that of the wind on the face of nature in this respect; that whilst the effects are manifest, the origin and particular process of the cause remain, in both cases, equally invisible and unaccountable. From this conclusion respecting the doctrine of regeneration, the author proceeds to draw some inferences to assist the *rational* Christian in forming his judgment on spiritual subjects. He infers, in the first place, that "man may have suffi-

cient reason to believe a thing to exist, without being able to account for it; and, consequently, that difficulties about the manner of any thing's subsisting, furnish no objection against the truth of it, when there is evidence sufficient to support it." This observation, which is readily admitted with respect to natural things, is justly applied by Mr. Daubeny to the subject of regeneration. "There are certain marks which characterize this spiritual birth: whenever these marks are clearly to be distinguished, we reasonably conclude, that the subject in which they are found is a regenerate being." It follows, therefore, says Mr. Daubeny, that this being *that only* degree of knowledge in spiritual things, which an all-wise Deity has thought proper to communicate to man in his present condition, both they who disbelieve the reality of spiritual influences, and they who pretend to ascertain the precise time and manner in which the Holy Spirit carries on his work in the soul, are equally wrong. Mr. Daubeny asserts, however, that of this we are certain, because revelation has informed us, that spiritual influences are not of that *irresistible* kind to be inconsistent with the nature of man, as a free, reasonable, and accountable being. "For the Holy Spirit moves, inclines, and disposes, but does not impel. He leads and conducts all who are willing to be led and conducted by him; but does not overrule continued opposition and wilful resistance."* The author concludes, therefore, with an exhortation in the words of the pious Bishop Andrews, to a faithful and diligent use of prayer, the word, and the sacraments, as appointed means of grace.

Throughout this discourse, which we perused upon the whole with satisfaction, we were happy to find Mr. Daubeny representing regeneration as "the great change necessary to take place in fallen man to qualify him for admission into the Kingdom of God:" and in another place, as "that great change wrought in the human soul by the mysterious operation of the Divine Spirit: by which the natural man *enters*

* Clemens, p. 57.

on a new and spiritual life: a change so great that it was figuratively described by the strong expression of his being born again." Without pretending to assert the consistency of this view of the subject with positions which Mr. Daubeny has elsewhere maintained, we do not hesitate to recommend it, as sound and scriptural, both to those divines who, while they profess to admire that gentleman's writings, are disposed to divest regeneration of every thing spiritual; and to those reviewers who, while they make a point of extolling every sentiment of Mr. Daubeny, whatever be the subject, can censure the very same sentiment when expressed by others.

The second discourse is from 1 John iv. 1. "Beloved, believe not every spirit; but try the spirits whether they are of God; because many false prophets are gone out into the world." Mr. Daubeny introduces this discourse by some observations upon the context, chiefly intended, as it should seem, to identify those who separate from the Church with the false pretenders to the Spirit, Simon Magus, Hymeneus, Philletus, Diotrephes, and others, to whom the Apostle alludes in the text. Now, observes Mr. Daubeny, "as false prophets are still going out into the world, the spirits must still be tried, in order to ascertain their pretension and character." To strengthen this conclusion, he quotes the direction of St. Paul to the Ephesians, "to guard against being tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" and to "put on the whole armour of God, that they might be able to stand against the wiles of the devil;" "or, as the word might be translated," says Mr. Daubeny, "against the *Methodisms* of the Devil." (*ἡς μεθοδεῖας ἡ Διαβολῆς*.) We should scarcely have conceived it possible, that Mr. D. could have prevailed on himself deliberately to publish such a poor attempt at punning, to give it no worse a name, as appears here in the form of a correction of the sacred text. It reflects no credit either on his taste or his temper. As if delighted, how-

ever, with this specimen of his* combined wit and learning, he proceeds to inform us, that "many and various are the wiles or *methodisms* which this arch deceiver of mankind is permitted to exercise, for the trial of God's faithful servants." This most ingenious emendation was, we doubt not, greatly admired by some who heard it; but if Mr. Daubeny should, on that account, suppose that he was acting consistently with the dignity of the pulpit, and with the reverence due to the Scriptures, by extracting from them so quaint a conceit; or that he was promoting the growth of his congregation in candour and charity by thus expressing himself, we can only say, that we differ from him very widely in our view of the subject.

After enlarging on the characters of the primitive false prophets, intimating their existence in the present day, and hinting at "the wild extravagances to which, through the enthusiastic reveries of Methodism," the persuasion of extraordinary divine communications has led, Mr. Daubeny goes on "to inquire, in what way the apostolic direction in the text may be best reduced to practice," viz. to try the spirits whether they are of God. For this purpose, he obviously remarks, that a certain established standard must be appealed to, according to their conformity to which, the genuineness of their character is to be determined. This, upon the authority of our Lord, as Mr. Daubeny justly decides, must be the quality of the works which they perform. "By their *fruits* ye shall know them." At the same time, Mr. Daubeny does not mean to say, that *all* pretensions to the direct and sensible influence of the Holy Spirit are vain; or to deny "that comfortable experience, which pious and sober Christians feel, in consequence of the effect produced on the

* We say *his*, for though we recollect meeting with the expression some years ago, in a periodical publication noted for the virulence of its abuse, we presume, that had not Mr. Daubeny himself had the honour of being the original inventor of this interpretation, his professed regard for the laws of literature would have induced him to acknowledge his obligation.

powers and dispositions of their minds, by the doctrines of Christianity rightly appreciated." But he observes, that even this is evidence only to the party himself, and no further even to him, than as "upon examination he finds himself possessing those graces and dispositions which are called in Scripture the fruits of the spirit." The false pretender to spiritual communications, Mr. Daubeny adds at the conclusion of this discourse, argues "*forward from the cause to the effect*," whereas "*the truly spiritual man proceeds by arguing backwards from the effect to its cause*."

The third discourse, which is from the same words of St. John, is occupied with the immediate application of the text brought forward in the preceding one concerning spiritual attainments. To this end, Mr. Daubeny lays down certain marks both negative and affirmative, by which the characters of men are distinguished. The first he mentions is of a negative kind, viz. that of boasting and ostentation, as opposed to that spirit of humility which is one of the chief graces of the Gospel. This is illustrated by the example of the Apostle Paul himself, and is intended, as it appears by a quotation from the present Bishop of Rochester's Charge, to be applied to those who trust to *experiences*, to *sensible impressions*, to *immediate illuminations*. To this we readily assent, provided that nothing further be meant than meets the ear: that "noisy ostentatious and pharisaical" religion; that unauthorized pretensions to *extraordinary revelations*, be really designed to be alone stigmatized.

"A second mark," observes Mr. Daubeny, "of the *negative* kind, which demonstrates the possessor of it not to be under the influence of the true Spirit; is disobedience to rule and order, and contempt of lawful authority; which distinguishes those, who on the presumption of their being possessed of superior illumination think they are doing God service, in drawing away people from the regular and established ministry of the Church, to follow teachers who have no authority but their own to produce for their pretensions. Such irregular practice cometh not from the Spirit of God. For 'God is not the author of confusion, but of peace: as in all the churches of the saints.' And it is the direction of an

Apostle, that the members of the Church should 'obey them that have the rule over them, and submit themselves, for they watch for souls, as they that must give an account.'" (p. 64, 65.)

As to this mark we have only to observe that we perfectly agree with Mr. Daubeny in thinking that the spirit of those who set up "a private spirit, an imaginary illumination, as a rule of judgment and conduct, to supersede those ordinary and regular means by which the affairs of Christ's kingdom in this world were designed to be carried on," is certainly not a spirit which proceedeth from God. But if Mr. Daubeny intends to insinuate (as we apprehend he does in the passage quoted above) that the influences of the Spirit of God are withheld from all those who separate from the established Church; we have only to say, notwithstanding our decided conviction of its apostolic origin and authority, that no arguments which he has ever yet brought forward have been able to convince us, that the grace of God and the influences of his Spirit are exclusively confined to her members.

"The third and last mark of the *negative* kind, which indicates its possessor not to be under the direction of the true Spirit, is the insisting on those deceitful and equivocal proofs of the Spirit of God, to support which there is no authority from scripture to be produced. When men talk of *sudden impulses*, *violent emotions*, and *sensible experiences* as demonstrations of immediate inspiration; we are justified in concluding that some strange and unhappy delusion prevails in their case; because we know both from scripture and the history of the Church, that the work of the Spirit has been generally carried on in a very different manner." (p. 66.)

After what we observe relative to the first negative mark brought forward by Mr. Daubeny, we think it unnecessary to say any thing further upon this last. Our readers will give us full credit, we are persuaded, for being thoroughly disposed to discountenance all violent and enthusiastic impulses and emotions, as characteristic of divine influences.

"To these marks of the *negative* kind," Mr. Daubeny proceeds "to oppose that single mark of the *affirmative* kind pointed out in Scripture; by which our judgment may be infallibly directed on this subject. 'If ye love me,' says Christ, 'keep my commandment.' Such is the test by which that love is to be

proved. 'For if a man love me,' said Christ on another occasion, '*he will keep my words; he that loveth not, keepeth not my sayings.*'— 'If we say that we have fellowship with Him, and walk in darkness, we lie; but if we walk in light, the blood of Christ cleanseth us from all sin.' And 'whosoever (saith the Apostle) is born of God doth not sin,' that is doth not allow himself in any habitual course of sinful practice.

"This then is that true mark of a spiritual life, which brings all inquiry on this subject into a very narrow compass. When our conscience assures us, that, making allowance for human infirmity, we so think and so act as the Spirit of God directs in Scripture; *then, and then only*, are we confident, that we are *born of the Spirit, and are led by the Spirit.*" (p. 70, 71.)

In the general correctness and excellence of these observations, as well as of those which follow, we perfectly coincide with the reverend author. But we cannot avoid objecting, that they are so general and indefinite, that there is a danger lest men, wholly destitute of the Spirit of God, should draw conclusions from them respecting their state, which are altogether unfounded. "The old fashioned rule of keeping the commandments, and walking worthy the christian calling," is unquestionably "the only sure mark by which spiritual men are to be known." But in a discourse written professedly on this subject, it ought to have been explicitly and distinctly stated, what it is to keep the commandments of God, and to walk worthy of the christian calling; and what are those peculiar fruits of the Spirit which determine the possessor of them to be truly a regenerate person. Here, therefore, we conceive that these discourses are very materially defective: and though we readily admit, that they may be calculated, in some measure to refute the objections of unbelievers as to the reality of divine influences, and to expose the fallacy of enthusiasm, properly so called, we do not consider them as affording a sufficiently clear and solid exposition of the true scriptural doctrine upon the important subject of which they profess to treat, viz. the true marks of a spiritual life. For this, recourse must be had to abler guides. As to our own sentiments, it would lead us far beyond the limits of our review to state them so fully as the case would require. We beg leave,

therefore, to refer our readers to the Fourth Sermon in Mr. Gisborne's first volume; where the tests and proofs, by which the effectual possession of divine grace is ascertained, are brought forward with that precision, force, and particularity, which distinguish the writings of that excellent author.

CLXXXVII. *An Essay on the Inspiration of the Holy Scriptures of the Old and New Testament.* By JOHN DICK, A. M. one of the Ministers of the Associated Congregation, Shuttle-street, Glasgow. The second edition, corrected and enlarged. Glasgow, Ogle; London, R. Ogle, 1803. pp. 316. 12mo. Price 3s.

THE inspiration of those writings, upon which the religion of Christians, the only religion worthy of the appellation is founded, cannot be otherwise than a subject of importance, whatever be our decision concerning it. And we have often regretted, that a question which seemed to require, and fairly promised to reward, a considerable exercise of talent and exertion, should comparatively speaking, meet with so little justice from the writers who have undertaken to discuss it.

The elder writers on the Inspiration of the Scriptures, whose distinguishing excellence in general was neither discrimination nor compression, have, for the most part, confounded the two distinct questions of the truth of Christianity, and the inspiration of her authentic records. Whereas by far the most perspicuous and satisfactory method would be, to assume the truth of the religion, at least of its distinguishing facts and doctrines, and thence to deduce the arguments by which the inspiration of the writings recording those facts and doctrines is established. And, indeed, scarcely any thing more is necessary for proving this point, or for accrediting the direct arguments by which it is proved, than to yield to the just and natural impression of the manifest interposition and agency of heaven, in that amazing system of operations, of which the expected Messiah, and after him, by power expressly communicated from him, his apostles, were authors. No inference can be more rational, than that the divine interposition, manifested in the transactions of the evangelical history,

should be extended to its records. The truth and inspiration of the Christian Scriptures, therefore, *i. e.* of the Old and New Testaments, may be regarded as almost convertible propositions; and this circumstance undoubtedly it was, which led to the confusion censured in the authors just alluded to. As, however, the truth of christianity is a subject of inquiry distinct from that of its inspiration; as the order of the argument requires that the truth of this religion should be established first; as many works are exclusively devoted to this subject, so that it is an easy matter to refer the reader, who stands in need of information, to the source from whence it may be derived; and as the inspiration of the Scriptures is established by arguments proper to itself, founded indeed upon the truth of those Scriptures, but not necessarily flowing from their truth; it seems reasonable that this important subject should have the advantage and honour of an appropriate discussion.

Modern writers have discerned the justice of this procedure, and have, in general, treated the inspiration of the Scriptures as a distinct topic. But although the number of such writers is far from being inconsiderable, and their talents of the first rank, the subject appears to have been discussed with less care and exertion than its importance evidently demands. Bishop Warburton, in the first part of his *Doctrine of Grace*, has managed the argument with that bold originality of conception, which, while it extorts the admiration, sometimes by its approach to the confines, or incursion into the regions, of paradox, excites the suspicion of the reader. His view of the doctrine is, however, at present held in high repute. Dr. Doddridge inserted a very useful dissertation on the inspiration of the Two Testaments, more professedly of the New, in the third volume of his *Family Expositor*; the argument of which was amplified, and delivered in a course of Sermons, by Dr. Stennet; a writer, whose eminent services to religion, both in a public and a private capacity, we gladly avail ourselves of this opportunity to acknowledge. Michaelis has devoted some portion of his celebrated

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Introduction to the New Testament, to the examination of the inspiration of the writings which compose it. But that learned critic has, as usual, lost, or at least bewildered, himself and his readers in the minutiae of the question. The subject has very lately been agitated in the controversy, not yet terminated, to which the extraordinary hypothesis of Mr. Marsh, concerning the origin of the three first Gospels, has given occasion.

We have suffered ourselves rather to expatiate in our remarks upon this subject, that our readers might be better able to appreciate the merits of the publication which is now brought to their notice. That the Essay of Mr. Dick is either so extended, or elaborate, so methodically arranged, or so completely filled up, as we could have been tempted to wish, we do not pretend to affirm. But we can safely say, that we have read no piece on the subject which has given us equal satisfaction. The author has evidently improved upon all his predecessors; and, had his office, as an Essayist, been less confined, he might, with little additional labour, and little increase in the bulk of his work, have superseded the greater part of them:—a plan, which in the present inundation of literary productions, almost as formidable to literature as the barbarians which emigrated from their northern hives in the fifth century, it would be of essential service to the community for every author, as he is able, to pursue.

Our author defines inspiration, generally, “such an influence of the Holy Ghost on the understandings, imaginations, memories, and other mental powers of the writers of the sacred books, as perfectly qualified them for communicating to the world the knowledge of the will of God.” (p. 17.)

In the more particular explication of his meaning, which immediately follows, Mr. Dick adopts, in some degree, the triple division of Dr. Doddridge, not without just exception, as appears to us, against the terms employed by that able and pious theologian, as not sufficiently expressive or comprehensive. We discover little sense of our obligation to former authors, and indeed as little judgment when we consider their

merit as merged in that of the writers who supersede them: for who cannot write what others have written before? Who cannot prune the redundancies, or supply the deficiencies, of his predecessors, in some particulars, either from his own information, or from that of others? On subjects of natural knowledge Mr. Dick admits that nothing more was necessary, than that the sacred writers should be preserved from error: yet at the same time conceives, that, in the *selection* of even such subjects, they were under a direction which deserves a higher name than *superintendence*. In recording the speeches and miracles of Christ, our author supposes, that the memory of the writers must have been supernaturally assisted; and, in the elevation both of sentiment and style for which they are distinguished, he contends, that the same assistance is evidently discoverable. Truths of a supernatural character, he justly insists, must be ascribed to inspiration in its most genuine and highest exercise; an influence, which is more properly denominated *revelation* than *suggestion*.

Mr. Dick, it will be perceived, is an advocate for the *plenary* inspiration of the Scriptures. pp. 27, &c. And he argues the point from the impossibility of drawing the line of distinction, if this be not admitted. We think a line sufficiently broad and visible may be drawn, by confining the inspiration to the proper subject of the mission and ministry of Christ and his Apostles; for instance, to the character and work of Christ, to the grounds of our acceptance, to the succours of the Holy Spirit, to the future prospects of mankind. If St. Paul was mistaken about his cloke, his books, and his parchments; if he knew not, on a certain occasion, the person of the high priest; if Peter pursued a blameable conduct at Antioch; these, and a hundred such instances besides, invalidate not in the slightest degree, the inspiration of the apostles in the great articles of our faith. However, if a plenary, or, as Doddridge prefers to call it, a full, inspiration be admitted, this does by no means, imply omniscience, for it is employed sometimes in asserting igno-

rance. See 2 Cor. xii. 2, 3. It is likewise professedly disclaimed by our author, p. 256. Yet he contends for a verbal inspiration, grounded on the promise to the apostles, Matt. x. and answers the obvious objection from the appropriate and distinct styles of the several writers, by observing—"It is easy, therefore, to conceive, that the style of the writers of the Scriptures should differ, just as it would have differed, if they had not been inspired." p. 39. A pure organic inspiration he immediately after denies; and yet it is difficult to distinguish a verbal one from this; and the argument from the goodness and wisdom of God we consider as at least weakened, from its equal applicability to the successive transcribers of the Scriptures, who it is well known, have not been verbally accurate. The exceptions which we have here expressed do, by no means, affect the main question. So much for the examination of the first chapter.

The second proposes to ascertain which are the books inspired. The common arguments for the canon of the Scriptures are here advanced. Mr. Dick does not seem to have consulted Cosin's Scholastical History of the Canon of Scripture; a work less known than it deserves. We are acquainted with none which establishes the canon of the Old Testament with more evidence.

The third chapter comes directly to the point; and, in an inverted order, for which the best reasons may be alleged, our author begins to assert inspiration to the New Testament. This acute writer justly observes, that the actual inspection of the facts, which constitute the ground-work of Christianity, is compensated to us who want that evidence, by the gradual and progressive evolution of the new and peculiar evidence, arising from fulfilled prophecy. The inspiration of the New Testament he endeavours to establish by three proofs. The first is drawn from the credit which the verbal testimony of the apostles concerning Jesus Christ obtained in the world; the second, from the reception of their writings; and the third, from the contents of those writings.

The medium by which the first proof

is made out is, that miracles are the only adequate cause of the known effect of the ministry of the apostles; whence Mr. Dick justly infers, that "their miracles attested all their instructions, whether verbal or written." (p. 72.)

The second proof from the reception of the books of the New Testament, the written testimony of the apostles, is founded on the genuineness of those books; the claim which the writers preferred to inspiration; and the only argument which could satisfy cotemporaries of the justice of their claim, the exercise of miraculous powers; which powers St. Paul, particularly, both asserted to himself, and to the Corinthian Christians. The claim of the writers in question is explicit and very important. And to the objection of those who allege, that no such claim is made, that is, if they mean to speak the truth, is not brought forward in a formal and obtrusive manner, it is enough to say, that we found their title to inspiration upon prior and independent arguments: although at the same time we contend, that their claim, circumstanced as it is, is a strong corroboration of those arguments.

The third proof is drawn from the contents of the books; from the very extraordinary character of Christ; from his promise of the Holy Spirit, the gift of inspiration to his apostles; from the manner in which many parts of the New Testament are written, (an argument displayed in a most luminous and convincing point of view by Dr. Campbell in the Preliminary Dissertations to his translation of the Gospels); from the doctrine which they inculcate; and from the prophecies which they record.

The inspiration of the Old Testament, to the proof of which the fifth chapter is dedicated, follows from the positive assertion and evident supposition of the New Testament concerning it. But besides this derived, there is additional, independent, evidence of the inspiration of these scriptures. Mr. Dick begins with the Pentateuch, which he vindicates to Moses as its real author, by arguments chiefly derived from the learned Witsius, but which seem to be displayed to more advantage

by Bishop Stillingfleet in his *Origines Sacrae*. Our author further urges, that no other solution is admissible of the obedience of the Jewish people to their lawgiver, than their conviction of his assumed, that is, his divine authority. And hence he argues to the supernatural assistance extended to Moses in penning his history.

The inspiration of the historical books Mr. Dick deduces from their being the consecutive records of a united and connected dispensation; and that of the prophetic from their very subject. The very decisive and evidently fulfilled prophecies concerning the fates of Egypt, of Tyre, of Babylon, and those relating to the Messiah, particularly his double and apparently contradictory character, are compendiously presented to the reader, as a specimen of the proofs of the conclusion to which the author is reasoning. The remaining books, as worthy of their presumed author, and connected with the rest, he considers as justly claiming the same privilege.

The sixth chapter contains, additionally to those already produced, general proofs of the inspiration of the Scriptures. These are, their sublimity; their piety; their purity; their efficacy; their harmony; their preservation.

The seventh chapter professes to answer the principal objections to the doctrine maintained in this volume. The objected sufficiency of natural light is answered both by exposing its insufficiency, and by proving that, could it point out the path of duty, it could not proclaim pardon. The partial diffusion of the Scriptures, as an objection, is invalidated by the reflection, that there are many other acknowledged blessings partially and unequally distributed, and that men are not counsellors of the Most High. But we are weary of attending to the evident misapprehensions of ignorance, and the perversions of malice. We are tempted, however, by the discussion of the case of miracles. pp. 236, &c. to inform or remind our readers of the able refutation given by Professor Campbell to the fashionable, and therefore well known, assailant of that fundamental evidence of the Christian Religion. Never was the

lubrick and evasive ambiguity of a thorough-bred sophist more completely exposed, in all its native imbecility, and in all its native malignity, than in that triumphant piece.*

The concluding chapter is occupied by the obvious practical inferences, addressed both to believers and unbelievers.

We are happy in this opportunity of recommending to the notice of our readers a work, which the circumstances of the times peculiarly call for, and which will every way reward their perusal. The style is good; the argument is both well arranged and well conducted; and what is yet higher and less ordinary praise, although a critical work, it does not, as too many do, chase away those serious impressions, which should always accompany the development of religious truth. On the contrary, the reader will rise from the perusal of the successive portions of this useful work, both with confirmed convictions of the important truth which it labours to inculcate, and with those solemn religious

* We cannot refrain from observing here the very prudent rule which some infidels have prescribed to themselves, and Mr. Hume in particular, of not answering their opponents. Their aversion to controversy may well be excused.

sensations which so important a truth ought to excite.

We cannot conclude without expressing a wish, that, at some future period, the learned and pious author, who has detained us in our critical lucubrations more by the merit than by the bulk of his work, may make such additions to it as will render it a standard volume upon the subject, and supersede the necessity of applying to other works of the same description, for the sake of some inconsiderable portions peculiar to themselves, which are too good to be lost.

We long for the return of those sober days, in which the vigorous intellect of man shall be able to comprehend the entire, the mass, of a subject, and not suffer minute difficulties, by their too near approximation to the mind's eye, to impede the sight and effect of the great body of truth which remains unimpaired; when those difficulties shall not precipitate the presumptuous inquirer into opposite opinions which have no other support; when men shall be content to know something, though they know not every thing; and when the revelation which God has made of his will, and attested by superabundant evidence, shall be believed, revered, and obeyed.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer,

You have already done essential service to the cause of truth, by exposing, in some degree, the principles and spirit of the Anti-jacobin Review. You have convicted the Editors of this work of repeated and glaring *inconsistency*, on subjects of the first importance: you have proved, even to demonstration itself, that, whatever may be their pretensions to the contrary, they frequently inculcate doctrines directly hostile to those of our established formularies. These, it must be admitted, are serious misdemeanors, of which it is highly proper to apprize the unsuspecting public, and for which it will not be easy for our critics to atone. If, however, you can endure the pollution of your pages with some extracts from the last

Appendix of these Reviewers, they will convict themselves of a still more radical and deplorable defect of character, and will hence furnish your readers, at once, with a more just estimate of the merits of this Review than they would, perhaps, ever obtain from any remarks of your's. These extracts, Sir, shall respect yourself, and the nature and object of your publication in delineating your character, these critics shall display their own. This will be a portraiture to which they, at least, cannot object.

In regard to yourself, then, *horrendum dictu!* you are, Sir, "*Hæreticorum facile princeps.*" You are, at the same time, so ignorant, that you do "not comprehend even the first elemental principles" of the doctrines you dis-

cuss. Your "*petulance*, however, is equal to your ignorance." Your "*impudence*" is such as men may "be disposed to admire;" and you discover a "*shameful effrontery*." You have said Dr. Gleig makes it a matter of question, whether our natural powers be, indeed, less perfect than those of our first parents: "a grosser misrepresentation" than which these Reviewers "have never seen, and a grosser falsehood," they say, "in point of fact, it is impossible to advance;(*) and, uniformly, your *veracity* is, "the candid good faith of *sainted True Churchmen*." Your *publication* is "*fanatical*," and, in the highest degree, "*dangerous and pestilent*." Your *admirers* are "de-luded enthusiasts," "who implicitly devour your *poisoned morsels*." You are the *partisan* of a "*dangerous and upstart sect*," who are the "*assailants*" of establishments, and whose object it is to revive, and propagate among us, "the Calvinism, Puritanism, and Antinomianism of the seventeenth century." Your *cause* is "the cause of error, of fanaticism, and of nonsense." You and your "friends are perpetually labouring, both with tongue and pen, to overwhelm, with *impiety, absurdity, and nonsense*, the pure and genuine doctrines of the Gospel." Your *doctrines* are "a disgusting compound of *nonsense and blasphemy*;" a theory of which "*every man* of understanding, sense, and benevolence, must, of course, declare his *utter abhorrence*." They are "*wild, unscriptural, blasphemous dogmas*;" "as opposite to the doctrine of Scripture and of the Church of England, as *light* is to *darkness*;" they include "one of the *most pernicious* errors which have ever been broached in the Christian Church, and the foundation of the *most abominable Antinomianism*:" they are "the *rankest Antinomianism*, grafted on the *impious* tenets of Calvin."(†) You teach, Sir, "that those

for whom Christ died must *continue sinners*;" and, "that when we have reason to believe a man *virtuous*, we must exclude him from those for whom Christ died."(‡) The vileness of your "*precious system of divinity*" has even *exceeded* the "*expectation*" of the Anti-jacobin Reviewers. "We formerly," they say, "hinted our suspicions of the Antinomianism of the Christian Observer; but now we see him *openly and boldly avowing it*: for *this* (the doctrine now maintained by the Christian Observer) is the *ipsissima Antinomorum fax et heresis pestilentissima*. Of this doctrine the unequivocal language is, *let us do evil that good may come; let us continue in sin that grace may abound*." In short, Sir, your "*general principles*" "are deserving of the most *unqualified reprobation*;" and your "*publication*, if uniformly consistent, is *certainly one of the most dangerous and pestilent which were ever employed to pervert or corrupt the religious and moral sentiments of a people*."

Such, Sir, is the character of the Christian Observer, and its Editor. Such are the frightful and accumulated epithets, by which their abominations are displayed in one single article of the Anti-jacobin. The passages here given as quotation are the *precise words* in which this review has described them. (See Appendix to Vol. XVIII. p. 490—504.) Let not your pious readers, however, be alarmed. They know where, and to whom, it is said, "Blessed are ye when men shall *revile* you, and persecute you, and shall say *ALL MANNER OF EVIL against you FALSELY* for my sake." Neither, Sir, let your heart be dismayed. You are, indeed, stung in every part, and to your very vitals; and the poison has been emitted most profusely. Yet, the above precious *Axungia*, extracted from the

work they must have discovered that we have uniformly inculcated that very doctrine, which they charge us with considering as heretical.

(‡) We objected to the expression "his virtuous brother for whom Christ died," as an instance of *unscriptural phraseology*. Instead of producing a passage from Scripture to disprove this criticism, which would have been a legitimate mode of reply, the Anti-jacobin Reviewers call our remark a bold and open avowal of Antinomianism.

NOTES BY THE EDITOR.

(*) Dr. Gleig's words are—"and if our natural powers be, indeed, less perfect than their's were—"

(†) The Anti-jacobin Reviewers affirm, that the *real* heresy of Dr. Gleig, in our estimation, consists in his asserting the doctrine of universal redemption. Had they read our

venomous creature itself, will not only prove a complete specific in your case, but diminish its power of doing further mischief.

But to quit metaphor. Is there a man of common sense and common integrity acquainted with the doctrines and spirit of the *Christian Observer*, who will not pronounce, that the writers who describe it in the above language, will absolutely *say any thing*? In what class of society would any persons be ranked, who, in differences in matters of common life, should thus exhaust language in expressions of malevolence, assail their antagonists through the medium of such accumulated falsehoods, and disembody such a torrent of unqualified and unmerited abuse? And is this behaviour to be endured from men, who occupy the chair of criticism, and have assumed the dignified character of *guardians* of our taste, and our morals? What reader of the *Anti-jacobin* must not suppose, that the *title* of *Christian Observer* is a name artfully and wickedly prefixed to a work, for the purpose of more effectually *undermining* our holy religion; that its Conductors are Abettors of the French Rigidicides; Disciples of the infamous Paine; Converts of the absurd and blasphemous Godwin; or, at any rate, that they have arrived at the half-way-house of infidelity with Belsham and Geddes? Or, should he conceive the *pestilence* of their principles to be of the opposite kind, less could not be supposed, because this is explicitly and repeatedly affirmed, than that they have adopted the extravagant notions of some visionary *sectaries*, which are incompatible with all order and decorum, and peculiarly inimical to our ecclesiastical establishment? In the worst of these cases, our critics could only say, that their dogmas are "*most abominable*," and "*blasphemous*;" represent their "*general principles* as deserving of the *most unqualified reprobation*," and their work as "*certainly one of the most dangerous and pestilent, which were ever employed to pervert or corrupt the religious and moral sentiments of a people*." How then must such a reader be astonished when he

finds, that the uniform and notorious object of the work thus reprobated, is the promotion of the *most pure and undefiled religion and morality*; and the promotion of them, in the *precise order*, and by the *very means*, appointed by our superiors? How must he stand amazed, on learning, that the editors of this publication are zealous supporters of our civil and religious establishments: that their theology, both in respect to Doctrine and Ecclesiastical Government, is exactly that of the national confession: and that the only *real difference* between these writers and some other loyal subjects and learned ministers of the Church of England is, that, on some points of faith, the former adhere *more closely* than the latter to the *plain and literal meaning* of the established Creed; and, in consequence, inculcate a *more strict* system of religion and morals? Yet, that this is its *genuine character*, I may refer the competent and impartial judge, to every number, to every page, to every paragraph of it, for proof; while I challenge even malevolence itself *fairly* to prove the contrary. How unequivocal then is the character of the *Anti-jacobin Reviewers*, who have described this work in the language which has been quoted? And is there a cause so deplorable as to need such advocates, and the support of such means? Is there a Christian, is there a Gentleman, who can countenance such outrageous calumny? Is it possible that in Great Britain, in the nineteenth century, such writers should be endured?

But what has the *Christian Observer* done? In your Review of Dr. Gleig's Sermons, after commending all that charity itself could select as commendable, you said, "the author is a strenuous opposer of two fundamental doctrines of the Gospel and the Church of England—*original or birth-sin*, and *justification by faith only*." You added, that by the "*excesses of their panegyric*" on these sermons, the *Anti-jacobin Reviewers* afforded new evidence of the heterodoxy of their own religious sentiments, and fresh instances of their inconsistency; and you mentioned, as one of these instances, their having

applauded the *diametrically opposite* doctrine of Mr. Cooper on Justification. These propositions were severally supported by quotations which left them plainly incontrovertible by any honest means. (See the *Christian Observer* for August, 1803.) That which respects *original sin* is so notoriously true, that our Reviewers' "faithful ally," the *British Critic*, is constrained, in a great measure, to admit it, as sufficiently appears in your number for April last.* The contrariety of Mr. Cooper's sentiments to those of Dr. Gleig, and, consequently, the inconsistency of our critic, has been further most conspicuously illustrated, in a volume of excellent sermons, which you have also reviewed. (May, 1804.) These positions, however, the critic still *vehemently denies*, and labours to overturn. But his reasoning and his railing are equally at random. Let your readers examine again such passages as the following: "Shall we, then," says Dr. Gleig, "impute the wickedness of man to the depravity of his nature? No."—"We derive nothing," he adds, "from our *first parents*, more than the oak derives from the acorn, but by the will of God *holy and good*."—"Adam," (replies Mr. Cooper) "begat a son in his own likeness, after his image, in that state of *radical and total depravity* to which he was himself reduced by his fall."—"It is of no consequence whatever," (adds Dr.

* The *British Critic* charges Dr. Gleig with apparently denying the doctrine of original corruption, and adds, that it is not very easy to see how some of Dr. Gleig's positions can be reconciled with the ninth and some other articles of our Church. Now it is for avowing precisely the same opinion with the *British Critic*, that we are stigmatized as ignorant, and as guilty of gross misrepresentation and gross falsehood. But is it not probable, when even the *British Critic*, who shews an evident disposition to censure Dr. Gleig no farther than is required by a regard to his own credit, sees reason to accuse him of deviating from the ninth article, that we did not misrepresent Dr. Gleig when we affirmed, that his sermons directly oppose the doctrine of the Church on the subject of original sin? The *Anti-jacobin Reviewers*, however, are of opinion, an opinion which they say has been deliberately formed, that the sermons of Dr. Gleig are "most masterly, sound, and orthodox compositions." EDITOR.

Gleig,) "whether we be more or less perfect than Adam was."†—"To what other cause," (answers Mr. Cooper,) "but to inadequate conceptions of the nature and extent of human corruption, is it owing, that so many partial and defective sentiments prevail respecting the meaning of conversion, &c.?"—"Though faith in Christ," (proceeds Dr. Gleig,) "be absolutely necessary to the justification of a Christian, it will not ALONE justify him."—"The justification of a sinner," (Mr. Cooper affirms,) "has no connection with his own personal obedience, either to the moral or the ceremonial law. In the act of his justification, his own performances are not taken into the account."—"The very notion of grace necessarily excludes all intermixture of works."—"The gift of righteousness is freely offered to all. Faith is the hand which receives, applies, and appropriates the gift." This language of Mr. Cooper, it is obvious, is not only at variance with that of Dr. Gleig, but contains the specific and precise doctrine of those against whom our critics have expressed the highest indignation. Let the friends of truth, however, re-examine and compare the whole of your quotations from these two writers: or, that they may guard against the possibility of deception and mistake, let them compare the whole volume of Mr. Cooper's Sermons with that of Dr. Gleig, and then let them decide on the truth and propriety of such language as the following: "What opinion," say the *Anti-jacobin Reviewers*, "must our readers form of the

† The *Anti-jacobin Reviewers* quote this passage to prove, that Dr. Gleig did not mean to oppose the doctrine of original sin: and they add, in his own words, that "it is not easy to conceive a question of less importance," and that it is one "which he has no occasion whatever to discuss." But surely it is no light matter to have thus attempted to reduce to insignificance, a primary and fundamental tenet of Christianity. If this point be of no importance, why is it expressly made the subject of an article; or why is the right knowledge of it so strongly enforced in the Homilies? (See *Christian Observer*, p. 505, 506.) Here we have another instance of the boasted attachment of these reviewers to the doctrines of the Church of England! EDITOR.

honesty of the Christian Observer, when we inform them that, on *the subject of justification by faith, there is not between Dr. Gleig and Mr. Cooper even the shadow of a difference?*" And after some quotations from Mr. Cooper, they say, "From these passages it appears, that of justification by faith alone, as uniformly taught by the Christian Observer, and the sect of *True Churchmen*, Mr. Cooper is no less a strenuous opposer than Dr. Gleig or ourselves." — "On the subject of *justification by faith*, Mr. Cooper's notions are *precisely the same* with those of Bishop Bull, with those of Dr. Hey, with those of Dr. Gleig, with those of the Anti-jacobin Reviewers, &c."* These assertions will abundantly confirm the doctrine of this letter, and will not, perhaps, find their parallel in the annals of criticism or of theological controversy.† Confident that the enmity of

* It is scarcely needful to remark how little qualified those must be to guide the judgment of others, who, whether from perverseness of intellect, or obliquity of principle, can discover uniformity where direct contrariety exists. We wish that Mr. Cooper could himself be heard on this occasion; although after what we have just witnessed, we might expect to find the Anti-jacobin Reviewers maintaining that Mr. Cooper's denial of an agreement in sentiment with Dr. Gleig and themselves, was intended to be understood as an affirmation of it. EDITOR.

† We subjoin a few brief remarks on some points contained in the Anti-jacobin's review of our work, which have not yet been noticed.

Notwithstanding the ingenious defence which has been attempted by these Reviewers, we are still of opinion, that the proposition of Dr. Gleig, that there may be men who live *negatively innocent and without positive guilt*, has no support either from Scripture or experience; and that the purpose of that gentleman in quoting the text, "God made man upright," was to oppose the doctrine of original sin.

The Reviewers have taken great pains to prove that God is the last object to which christian benevolence extends. They have not succeeded, however, in convincing us, that *love to God* is not the source, nay the only source of true benevolence, and, indeed, of all acceptable obedience.

On the doctrine of justification by faith, the Homilies are sufficiently explicit, and do not seem to us to require the aid of Bishop Bull's comment to render them intelligible. We agree with the Anti-jacobin Reviewers that when it is said, "we are justified by faith

writers of this description will advance your reputation among all persons whose good opinion is desirable, I remain, Sir, with great esteem, your's sincerely,
ANTI-CALUMNY.

only," our reformers meant that "we are justified *freely without works*." But when they add, that, "by this latter expression, our reformers did not understand that good works are no condition of our justification, but only that they are not to be accounted the meritorious cause of it," we think they fall into an absurdity. If works are excluded merely because they are not the meritorious cause of justification, faith ought to have been excluded on the same principle; for that grace is as little the meritorious cause of justification as works are. Neither faith nor works, but the sacrifice and mediation of Christ, are the meritorious causes of justification. The passage which the Anti-jacobin Reviewers have quoted from the Homilies, affords a lucid and scriptural explanation of the doctrine, "that we be justified by faith only:" but it affords also satisfactory evidence that "*justification by faith only*" is the doctrine of the Church.

One remark more, and we have done. "Many a man," says Dr. Gleig, "who in his heart reveres, perhaps as he ought to do, the God of his fathers, and hopes for salvation only through the Cross of Christ, can yet smile at the jest of the impious scoffer, and suffer, at his own table, his Creator and Redeemer to be mentioned in terms, which, if applied to himself or his friend, he would resent with indignation." We quoted these words at full length in our review of Dr. Gleig's Sermons; and then asked whether the Doctor really thinks that such a man reveres, and even perhaps as he ought to do, the God of his fathers? This question appears to have excited the displeasure of the Anti-jacobin Reviewers. We have omitted, say they, "the emphatic words *in his heart*," which, they allege, for what reasons we know not, would have rendered the sentiment less objectionable: a fresh proof, according to them, of the *candour of Calvinistic Methodists*. Not to detain our readers with noticing this remark, which they will of themselves see not to be very important, (for where can a man be supposed to revere God if not *in his heart*?) we would ask, whether it be credible that a man, who really reveres God *in his heart*, could act as Dr. Gleig supposes him to do? It is impossible, and every real Christian will at once feel it to be so. It may, indeed, be very convenient for some individuals to persuade themselves, (we sincerely wish that neither Dr. Gleig nor the Anti-jacobin Reviewers may be of the number,) that a man, "who can smile at the jest of the impious scoffer, and endure profaneness even at his own table, nay, who can himself use, with indecent levity, the sacred names of God and of Christ" may yet in his heart revere, perhaps as he ought to do, the God of

his fathers, and hope for salvation only through the Cross of Christ. But let such persons know, that they do but deceive themselves. Whatever be their reputation as Christians, whatever be their pretensions to piety, however flaming their zeal for the Church, they are destitute of the very first beginnings of a religious life.

We add two extracts from the same Appendix to the Anti-jacobin Review, which has been quoted above. The reader will make his own use of them.

"When a writer condemns in one person what he approves in another, we with reason conclude, that *persons*, not *sentiments*; are the objects of his indignation." p. 450.

"—the *Edinburgh Review*; a work of which the presumptuous ignorance, the petulant tastelessness, the incredible blunders, the lumpish dullness, would not, even for the sake of its virulent slander, be endured in any other country in Europe, but Great Britain." p. 484. EDITOR.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, a new Edition of *Bloomfield's History of Norfolk*, with a Continuation to the present Time, to be printed in 4to. and 8vo.—A new Edition of *Pulteney's general View of the Writings of Linneus*, with *Memoirs of Dr. P.* by Dr. Maton.—*A Natural and Civil History of the County of York, &c. &c.* in 2 vols. royal 4to. with Plates, by Mr. C. Fothergill.—*Biographical Sketches of the Norfolk Literati, from the time of Queen Elizabeth to the present Period*, from the MS. of the Late Rev. Mr. Potter.

In the press, *The New Testament*, with plain and practical Instructions, extracted, and carefully digested, from the large and valuable work of an ancient, pious, and venerable Expositor, (Burkitt;) by the Rev. Samuel Glasse, D. D. F. R. S. Rector of Wanstead in Essex, and Chaplain in Ordinary to his Majesty: to be published with all convenient Speed, in 2 vols. 4to.; and also, for the purpose of more general Circulation, in Numbers of One Shilling each, to be distributed every Monday, after Jan. 1, 1805, inclusive, or on the first Monday in every Month, if more desirable.—A new Edition, with considerable additions and elegant Engravings, of *Percival's Account of the Island of Ceylon*, in 4to. £1. 11s. 6d. boards.—*A Voyage to Brazil*, by Thomas Lindley, in 8vo.—*The Life and Character of Bonaparte*, by W. Burdon, M. A. in 8vo.—On one large sheet, *Cometatus Anglorum*, being a brief Synopsis of Statistical and Political Arithmetic; shewing, at one View, the Magnitudes, Produce, Population, Towns, &c. of the English Counties, and the Ecclesiastical Jurisdiction; together with the Extent in Acres and Population of the Scots Counties, and the Arrangement and Patronage of the Church of Scotland, &c. &c. by Mr. Fordyce, of Handsworth, near Birmingham.—The Second Volume of Dr. Vincent's Work on the *Periplus of Arrian*.—The First Part of the *General Survey of England*, containing Bedfordshire, Berkshire, and Buckinghamshire by Messrs. Lysons.—The First Part of Mr. Pyne's *Costume of England*.—*A History of the Abbey-gate at Bury St. Edmunds*, by the Rev. Mr. Yates.—*A History of Doncaster and its neighbouring Towns, with Anecdotes of eminent Men*, by D. Miller.—*Practical Observations on Insanity, with Re-* Christ. Observ. No. 36.

marks on Medical Jurisprudence as connected with diseased Intellect, by J. M. Cox, M. D. of Fishponds, near Bristol.

Mr. Reeves has printed a *Psalter in Hebrew*, with *Illustrations in English*, similar to those printed in his Prayer Book. He purposes also to publish a Collection of all the *Lessons of our Church Service which are taken from the Hebrew Bible*, in that language; to be called *Lecttionarium Ecclesiae Anglicanae Hebraicum*.

Mr. Delafons, who, during forty-five years of a life employed in the British Naval Service, in the course of which he frequently discharged the functions of Deputy Judge Advocate to the Fleet, has been engaged in collecting and arranging materials for a *Treatise on Naval Courts Martial*, which will make its appearance in the Month of January next, in one volume 8vo. This Treatise does not exhibit a mere recapitulation of forms and precedents, but, after inquiring into the origin of Naval Judicial Institutions, aspires to explain the principles on which they are founded, the Laws and Regulations by which they are governed, and to point out those defects yet to be remedied in a system possessing much inherent excellence.

An Edition of *Jortin's Remarks on Ecclesiastical History*, in 3 vols. 8vo. has just appeared; but the edition of his Complete Works, announced some time since, is proceeding at the press. This edition is printed from the Author's own Copies of his Works and Manuscript Papers communicated to the Editor by his Descendants. The first portion, containing the *Discourses on the Christian Religion*, and the *Remarks on Ecclesiastical History*, will be published early in January. These two Works will form 3 vols.; and are now first united, in conformity to Dr. Jortin's own idea, who considered the Remarks as a Continuation of the Discourses, as may be seen by reference to the first paragraph of the Remarks. The *Life of Erasmus*, and other Works, will follow in succession; and will be sold separately, for the accommodation of purchasers.

A new Periodical Work will commence with the new year, to be published quarterly, in Numbers, price 2s. 6d. each, entitled the *Edinburgh Medical and Surgical Journal*, exhibiting a concise View of the latest and most important Discoveries in Medicine, Surgery,

and Pharmacy. By a Society of Gentlemen in London and Edinburgh.

Upwards of 500 MS. *Rolls of Papiri* were recovered many years since, as is generally known, from the ruins of Herculaneum and Pompeii. His Sicilian Majesty ordered these MSS. to be unrolled, transcribed, and printed. From the brittle state in which the heat had left them, the process of unrolling was extremely difficult and tedious. In forty-six years not more than eighteen rolls had been unfolded. Of these, two only have been published one on *Music*, by Philodemus, contemporary with Cicero, a very scientific treatise; and the other, on *Cookery*. The business, however, proceeded, till the late invasion of the French occasioned an interruption. In the year 1800, the Prince of Wales directed the Reverend John Hayter to proceed to Italy, and to exert himself, under the permission of the King of Naples, in unrolling and transcribing the MSS. The interposition of the Prince has so much revived the drooping spirits of the Italian Literati, that Ninety MSS. have been unrolled in two years. Several of these will be published in the first instance at Naples, and afterwards in this country. *Six original Rolls of Papiri* are arrived at Carleton House, as a present from the King of Naples to the Prince of Wales, which will be given to the world with all convenient speed. The learned and ingenious will be invited to exert their skill in endeavouring, not merely to develop their contents, but to contrive some more speedy and efficacious means than have hitherto been practised, for unrolling and transcribing the many volumes which are at present discovered, and the still greater number which may possibly be yet recovered from the ruins. The eruption of Vesuvius, which buried the Cities of Herculaneum and Pompeii, happening in the year of our Lord 79, there is good reason to expect the recovery of either the whole, or parts at least, of the best writers of antiquity hitherto deemed irrecoverable; most of them having written before that period, and each of these cities being an established seat of learning, and the resort of the most distinguished Romans.

The following arrangement has been made for the *Spring Course of Lectures* at the ROYAL INSTITUTION. Mr. Davy, *Geology*; Mr. Allen, *Natural Philosophy*; Mr. Opie, *Painting*; Rev. William Crowe, *History*; Rev. John Hewlett, *Belles Lettres*; Dr. Smith, *Botany*; Rev. Sydney Smith, *Moral Philosophy*, 2d Course; Mr. Davy, *Principles and Effects of Science*.

Mr. J. W. Boswell has invented a *Tallow Lamp*, which regulates its supply by a spontaneous movement. It keeps at nearly the same height, and of the same degree of intensity; and is said to yield the greatest degree of light at the smallest cost in proportion, of any invention yet made public, which is applicable to domestic purposes.

A Committee of the inhabitants of Birmingham was, some years since, appointed, for the

purpose of collecting together into an *Asylum*, especially appropriated to the purpose, the *Infant Poor*; which it had been till then customary to place out to nurse in the surrounding villages, at the parish expense. The Committee have recently published a Copy of the Annual Statements made by them, of the Expenses, and estimated savings, with the average Number of Children maintained each year in the Establishment, from its Commencement in July 1797 to July 1804: which appears well to deserve the attention of other parishes burdened with a numerous Infant Poor, as it proves that the moderate labour of children is not only productive of present profit, but of permanent and extensive benefit to the parish and to society. The average number of children maintained annually in the Asylum, for the above seven years, was about 250. The average cost of these, at nurse would have been rather more than 2s.6d. each per week; whereas in the Asylum it amounted but to 1s. 11d.; producing a Saving, in the whole seven years of more than £3000.: besides which savings in maintenance, the children have made considerable earnings in labour suited to their ages; the Boys, in the heading of pins and sticking them in rows; the Girls in weaving straw for ladies' hats, knitting, mending linen, &c. The smaller children are employed in making oakum from old ropes: the elder females contribute to the general comfort by their labour in the house, which reduces the establishment to a Governess, Schoolmaster and Mistress, and one Female Servant. Their habits of industry produce a cheerful subordination, and render them more acceptable when called into any service in active life. Their health is also much benefited by the order in which they live; for many weeks in succession not one is to be seen on the sick list, and seldom more than one or two at a time: few in such a number have died, and none are oppressed with hard labour so as to produce deformity, which was not uncommon while under the care of hiring nurses in the neighbouring villages.

In No. 251 of *Young's Annals of Agriculture*, a Paper, entitled, *On the Crop of 1804*, is inserted by the Editor, the contents of which deserve to be universally known, both for their great importance at this juncture, and the spirit of piety in which the paper is written. Mr. Young asserts concerning the last crop, "with respect to wheat, it is by far the worst that I remember in a period of one-and-forty years farming. In the most westerly counties, the mildew did either not prevail, or only to a degree, which was not destructive of the crop; and to the North of the Tyne it was but partial; but in nearly all the rest of the kingdom, and more especially in the productive corn counties on the East coast, it was dreadfully ruinous: some fields not worth reaping, and actually left uncut; others that did not pay for reaping and thrashing: and every reason to believe, on the examination of those with whom I have conversed, men above all intention or idea of deceit, that the produce varies

from less than half to two thirds, or at most three-fourths of an average crop. The same authorities, however, offer three very favourable circumstances:—1st. The stock in hand of old wheat has been larger than usual at the season; 2ndly. The produce of potatoes has been greater than has been known for many years; and 3rdly. All crops, of whatever kind, have been plentiful to redundancy in Scotland, so as to cut off all demand from thence. Favourable, however, as these circumstances certainly are, they cannot be estimated to approach any thing near to a compensation for the deficiency: and we must, consequently, depend on two circumstances—on *Importation*; but, above all, on *adopting Substitutes for Wheat as early as possible*." We hope our readers will be influenced by such credible and weighty testimony! "That the threatening affliction of the period comes from the hand of God alone," Mr. Young, in a very christian spirit, observes, "none can doubt who know what the season has been; who know, that, in innumerable instances, the richest soils, the most sheltered vales, the most vigorous efforts of good husbandry, have been attended with the worst crops. And if all ranks of the people were more strongly impressed with the certainty of our food depending absolutely on the providence of the Almighty, it might lead to more care in the article of offending him: and it is not the slightest offence, in considering such subjects, to throw His will without the sphere of our inquiries and our reflections, as if His was the only hand unacknowledged, and Omnipotence the only resource forgotten." Mr. Young remarks, that the population has increased one-fourth since 1770; without, as he conceives, being accompanied with any thing like a proportionate increase in the quantity of cultivated land. Having shewn that the average price of wheat, for twenty-four years, from 1770 to 1794, was only 5s. 8d. per bushel, he asks, "What possible inducement could there be for any extension of the culture of wheat to sell it at such a price, so depressed by constant importation? It is hardly possible to suppose, that, under such circumstances, such an increase," as might keep pace with the increased population of that very period, "could take place. If it did not, who can be surprised at Three Scarcities occurring in the following period," namely, from 1794 to 1804? "Give your farmers a steady adequate price for wheat at all times, and scarcities, as much as they depend, or can depend on human exertions, would be at an end."—"It can never be too often repeated, that low prices are sure, in the end, to produce scarcities."—"With such a population, and such a police of corn, we have nothing to expect but a series of great vibrations in price; scarcities producing high prices; these, a vigorous culture; such animation, great plenty; plenty depressing the price as much too low; and inadequate returns again causing scarcity." The increased number of horses too, within the last thirty

years, is stated by Mr. Young as having had no inconsiderable effect, from their consumption of all the products of pasturage, in preventing the culture of corn increasing, as it ought to have done, with the population. "Throughout the period," he observes, "in which wheat stood at 5s. 8d. per bushel, meat, butter, and cheese advanced very much in price; because national wealth much increased the demand for them, and importations could not, as in the case of corn, supply that demand: the price being on the advance, and not being subject to ruinous variations, the supply has been as regular as the demand. And this fact well deserves a serious attention; for it shews, that plenty will be produced of whatever product is well and regularly paid for. Why is Barley at this moment £3. a quarter? Because last February, March, and April, it was at 22s., and the farmers so affected by that inadequate price that they would not sow it. This is, in one word, the History of our Corn; and so it will continue till a new policy is embraced; and sufficient means are taken to prevent prices becoming *too high*, by never permitting them to become *too low*." We have thus given the substance of this Paper, because we think it a matter of public concern, that such views should be formed on this subject as may lead to seasonable and immediate economy.

Mr. Bryant has bequeathed his valuable library to King's College, Cambridge, of which Society he was formerly a member.

FRANCE.

The Prefect of Police has published a List, containing the names of all persons of the Faculty, registered at the Police, and qualified to administer to the health of the Parisians. These are classed as follows: 217 old Physicians; 255 old Surgeons; 111 Doctors of Medicine; 10 Doctors in Surgery; 252 Officers of Health; and 233 Midwives.

In conformity to a Degree of the Minister of the Interior, the Art of Swimming is, in future, to be taught in the Lyceums and Secondary Schools.

Mr. Arthur O'Connor has lately published, at Paris, a Review of the Present State of Great Britain. In this work he pretends to prove that the Bank of England is actually in a state of Bankruptcy, and that the Government must inevitably and speedily be overthrown. This, independent of every other consideration, he says, the progress of information and industry among the neighbouring nations is capable of effecting. France alone, by the flourishing condition she enjoys in consequence of the destruction of all privileges, is capable of producing this revolution. The motive which induced the Government to engage in the present war, he supposes to be, that they might more conveniently bring about a general bankruptcy.

GERMANY.

About a century since, Sophia Eleonora, of Stolberg, began a *Collection of Funeral Ora-*

tions; which has been preserved and increased, till it is now become so considerable, that the Catalogue of it, about to be published, forms of itself a large folio volume.

The Court of Munich is particularly engaged in a System of Education, in the territory which the Elector has acquired in Suabia. There will be three principal Seminaries established, viz. at Ulm, Dillengen, and Kempten. The Professors will be chosen of all communions, and the Doctrines of the principal Christian Churches will be taught there. Each of these Seminaries will have two Directors of Instruction, of whom the one will be Roman Catholic, and the other Protestant. The superintendence will be intrusted to the Director-General of Instruction at Munich.

DENMARK.

Professor Nyerup, of Copenhagen, proposes to publish a *Historical, Statistical, and Literary Description of Denmark and Norway, from the Ninth to the Nineteenth Century*. The Danish Chancery has granted him permission to search the Archives.

PRUSSIA.

Counsellor D'Oefield has formed a Collection of 68,000 Geographical Maps, which the King has lately purchased for 20,000 florins.

RUSSIA.

Dr. Linde, Director of the Museum at Warsaw, has been ten years employed on a *Dictionary of the Slavonic Tongue*.

M. Lebedef has obtained permission to establish a Printing Office with Indian characters. He proposes to procure Translations of the best productions of French, German and Russian Literature, and to diffuse them through Indostan.

AMERICA.

Captain Sowle, in the American ship *Palmyra*, discovered a *New Island*, on the 10th Nov. 1802, in the South Sea, situated in North latitude 5 deg. 49 min. and in West longitude 162 deg 23 min. from London; which he named *Palmyra Island*, after his vessel. It is about three leagues in extent; uninhabited; abounds in cocoa-nuts; and is surrounded by large shoals of various kinds of fish.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON preached at the New Meeting-House, Birmingham, Sept. 9, on Occasion of the Death of the Rev. Thomas Kenric. By John Kentish. 1s.

Strictures on Methodism. 2s. 6d.

A Sermon preached at St. Mary's, Stafford, at the Visitation by the Archdeacon, August 1804. By the Rev. Edward Whitby. 1s.

Religion the Nurse of Loyalty. A Sermon, preached August, 1804, at the Assizes at Lancaster. By T. Wilson, B. D. 1s. 6d.

The Importance of the Christian Ministry. A Sermon, preached at Hebden Bridge, May 24, 1804, on Occasion of the Establishment of the Northern Education Society. By Thomas Langdon. 1s.

The Divine Being a God that hideth himself. A Sermon preached at Salem Chapel, Leeds, Jan. 1, 1804, at the Weekly Meeting for Prayer, on Account of the present State of the Nation. By Thomas Langdon. 6d.

The Death of a Good Man Lamented and Improved. A Sermon occasioned by the Death of Mr. Joseph Sharp, who died Nov. 26, 1803, in the 59th Year of his Age. By Thomas Langdon. 6d.

The House of Mourning and the House of Feasting. A Sermon preached before the Hinxton Friendly Society, Sept. 30, 1804, being the Anniversary. By the Rev. James Plumtre. 1s.

A Reply to the Dissenter's Reasons for Separating from the Church of England, in a Letter to John Gill, D. D. Editor of them. By the Rev. Spencer Cobbold. 8vo.

A Plain and Practical Discourse, Explanatory of the Communion Service of the Church of England. By Charles Plumtre, A. M. 8vo.

Christian Beneficence. The Anniversary Sermon at the Meeting of the Society for the Benefit of the Widows and Orphans of deceased Clergymen, within the Diocese of Durham. Preached September, 1804. By Charles Plumtre, M. A. 4to.

MISCELLANEOUS.

Nouveau Dictionnaire Historique; ou, Histoire Abrégé de tous les Hommes qui se sont fait un Nom par des Talens, des Vertus, des Forfaits, des Erreurs, &c. depuis le Commencement du Monde jusqu' à nos Jours; avec des Tables Chronologiques, pour reduire en Corps d'Histoire les Articles repandus dans le Dictionnaire. Par Chaudon & Delandine. 8vo nouvelle Edit. revue, corrigée, et considérablement augmentée. 13 vols. £6. 6s.

A short view of the actual State of the Volunteers, with Hints to the Officers commanding Volunteer Brigades, with Suggestions for the more perfect Organization of the Volunteer System. By an Officer of the Regulars. 1s.

List of the Officers of the Militia of the United Kingdom.

List of the Officers of the Gentlemen and Yeomanry Cavalry, and Volunteer Infantry.

A Letter to Lieutenant-Colonel Sir Robert Wilson, on his "Inquiry into the present State of the British Empire," &c. 2s.

Remarks on Sir Robert Wilson's "Inquiry;" more particularly the Battle of Zama, and the Volunteer System. Also, Elucidations of the Obstructions to the Recruiting Service. 1s. 6d.

Observations on the Climate, Natural Productions, and the Manufactures of Ireland. By William Paterson, M. D. 8vo. 9s.

Observations on the Change of Public Opi-

nion in Religion, Politics, and Medicine; on the Conduct of the War; on the prevailing Diseases in Great Britain; and on Medical Arrangements in the Army and Navy. 2 vols. 4to. £3. 13s. 6d.

A Letter addressed to Lord Hobart, Principal Secretary of State for the Colonial Department. By Colonel Thomas Picton, late Governor of Trinidad, &c.

An Oration, commemorative of the late Major General Hamilton, pronounced before the New York State Society of the Cincinnati. By J. Mason, D. D. With the Particulars of the Duel, &c. 1s.

The East India Directory and Register for 1805. 5s. 6d.

RELIGIOUS INTELLIGENCE.

Abstract of the Account of the Protestant Missions in the East Indies for the year 1803, published by the Society for promoting Christian Knowledge in their last Annual Report.

THE Rev. Messrs. Kolhoff and Holzberg, in a Letter dated at Tanjore, 29 Dec. 1802, state that they had attended to the Congregations and Schools in that place, and that they and their native assistants had also made several journeys to publish the word of God in various towns and villages of the Tanjore province, and that, by the blessing of God, several new Congregations had been lately formed. At Kanandagudi, a village 18 miles from Tanjore, about 40 families had come to the resolution of renouncing the worship of their dumb idols, and turning unto God; and having been carefully instructed they were admitted into the Congregation by Baptism. At Adanjour, a village 17 miles from Tanjore, 9 families had received Baptism; and, there being several Christian families near it, they had erected a temporary building for divine worship, and had stationed there a Catechist Assistant, who had been found faithful in the discharge of his duty. At Leraloor, five miles from Tanjore, 7 families had been brought to the knowledge of the Gospel; and there being some Christian families in the neighbouring villages, a neat bricked and tiled Chapel had been erected by a member of their Congregation, name Sandosbee Palley, who held an employment in the Company's Service. The Chapel was finished during Mr. Gericke's progress through the country, and it was opened by him on the 5th of November, 1802, by prayer, and a sermon from Rom. xii. 1, 2. After the sermon, 24 persons received the Holy Sacrament, nine of whom were members of this new Congregation; and 19 Catechumens, who had been ten weeks under instruction, were baptized. It is with much satisfaction the Missionaries report, that the far greater number of these converts were not ashamed to confess the name of Christ, but endeavoured to honour the holy religion they had embraced, by a conformity to those sacred truths and duties in which they had been instructed. They also inform the Society, that, by God's gracious Providence, they had finished the School-House at Tanjore, which would accommodate above 1000 children. There being a large Congregation at Pudapatts, situated westward of Tanjore, a Chapel had been erected there, and opened last July. An able Catechist, educat-

ed by the late Mr. Swartz, was stationed at that place, and had hitherto given satisfaction to the Missionaries, by attention to his duty. At Kanandagudi, a small spot of ground had been purchased, and a temporary building for divine worship was intended to be erected as soon as possible.

The increase of the Tamulian Congregation had been considerable. In the year 1801, they baptized 366, among whom were 50 infants born of Christian parents; they had received 21 from the popish communion; they had administered the Sacrament to 599 persons; they had married 12 couples, and buried 29 bodies. In the year 1802, they had baptized 328, among whom were 63 born of Christian parents; they had received from Popery 34; they had administered the Sacrament to 585 persons; they had married 21 couples, and buried 36 bodies.

There were 8 Scholars in the English School, and in the Provincial Schools of Tanjore and Cumbagonam, about 40. In the Tamulian School, consisting only of Children born in the Congregation, 33 Seminarists were in training to serve as Catechists, besides whom, there were 85 Charity Boys, 28 Day Scholars, and 36 Girls.

The Missionaries at Tranquebar, and Mr. Gericke at Madras, had kindly furnished them with Tamulian books, to the utmost of their power, but not adequately to their wants; and they had been supplied with Bibles from Tranquebar, for the Tanjore and Palamcotta Missions.

In the month of September, they had been visited by Mr. Poble, of whose state of health they give a very indifferent account.

The Rev. Mr. Gericke, in a Letter dated at Kepery, 14 Feb. 1803, informs the Society that he had recently been through the Mysore country, and thence to Palamcotta, visiting all their Congregations, and that it had pleased God to awaken a sense of Religion in the inhabitants of whole villages, insomuch that of their own accord they had sought instruction from the neighbouring Christians, and their Catechists, and from Sattianaden, and had wished anxiously for his coming, to be farther instructed and baptized. The first of these villages, to which he had been called, was newly built by Catechumens, who had before lived in neighbouring places, and their Church was finished when he arrived to preach and baptize in it. In four other villages, the inhabitants being unanimous in their resolution of embrace-

ing the Christian Faith, put away their idols, and converted their temples into Christian Churches, and were instructed and baptized in them. For another new village, and Church for Catechumens, that lived dispersed, he had bought a piece of ground, and instructed and baptized in it, under a temporary shade. On his departure from the *Tinnavelly* country, where this had happened, messages were received from many villages, requesting him to stay a few months longer, and to do in their villages what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to *Sattianaden*, to the old Catechists, and to the new Assistants. By these means, there had been instructed, and baptized, about twice the number that he had baptized, which were above 1300. But, extraordinary as these conversions of several thousands were, no less extraordinary was the persecution suffered from their heathen neighbours, and particularly from some men in office under the Collector. The very night on which he returned to *Vepery*, he received a letter on the melancholy subject; and nothing prevented his return to that part of the country, but serious indisposition. Mr. *Kolhoff*, however, had resolved to visit the new Congregations, and with the assistance of Mr. *Gericke's* letters, he trusted relief would be afforded; and the presence of so good a pastor as Mr. *K.* would tend, by God's grace, to comfort them all, and to confirm and strengthen the weak among them. *Sattianaden* seemed to be quite depressed at the cruelties exercised upon the Christians, and the reports daily brought to him from all quarters. One of the Congregations had lately written to Mr. *Gericke*, that were it not for the fear of Hell, and the hope of Heaven, such were their sufferings, that they should all throw themselves into the sea.

In the different Congregations under Mr. *G.* near *Madras*, about 200 persons had been baptized, of whom 42 were adults.

Mr. *Gericke*, in another Letter, dated at *Vepery*, 7th May, 1803, states that he had made such arrangements with respect to the stationing of the Missionaries, that he hoped Mr. *Kolhoff* might be able to go through his various and arduous duties, until it should please God to send them help from *Europe*.

'It seems,' Mr. *G.* observes, 'that if we had faithful and discreet labourers, for the vineyard of the Protestant Mission on this coast, to send, wherever a door is opened unto us, rapid would be the progress of the Gospel. Our native teachers, though some of them may not be inferior to us in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them, that is felt when we speak to the natives. They never gain that confidence that is placed in an *European*, when they are once convinced that he is actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission, it seems, would lose its respectability,

even though the native teachers were good men; and Missionaries, without the Spirit and Mind of Christ, and as full of the world as the natives are, would soon make the Mission the most graceless thing imaginable.'

It has pleased God, Mr. *G.* observes, to lead them these several years through great anxieties with regard to the Mission; but they have observed and believe, that a kind Providence watches over it; and such help as seemed absolutely necessary for its preservation, has always been furnished in due time. This keeps their hopes alive, and prevents them from losing their energy.

The Rev. Mr. *Pholé*, in a Letter dated at *Trichinapally*, 10 March, 1803, states that in the course of the last year, he had baptized 47, (including 5 Heathens,) and had had 200 Communicants, including 43 *English*. In the *English* School, there were about 50 *Scholars*, and in the *Malabar* School about 10. The *Malabar* Congregation amounted to 205, and the *Portuguese* to 77, all of them in and about *Trichinapally*. The Catechists and Schoolmasters continued in the service of the Mission, and its concerns had been fully attended to. All had enjoyed good health, excepting himself: he had been much indisposed, but was then able to resume his ministerial functions, both towards the Mission and the Garrison. The military were regularly at Church, notwithstanding their residence at a considerable distance from it.

The Rev. the *Danish* Missionaries, in a Letter dated at *Tranquebar*, 9th Feb. 1803, acknowledge the receipt of the Society's presents sent out to them the preceding year, which they consider as encouragements to a perseverance in the faithful discharge of their duty, that the spiritual misery of the natives, and the bodily distresses of many poor persons, may be lessened. They express an anxiety for the receipt of printing paper, as their press was constantly engaged in working off books, for the use of the *Malabar* Christians, and lately for the new Congregations, which in great numbers had recently been baptized by Mr. *Gericke*, many of whom not having yet been able to get books enough for their instruction, had written the Catechism and Prayers on palmyra leaves, which they had rehearsed to Mr. *Gericke*, in a manner beyond his expectation.

Their hearts had been filled with praise to God, for the progress which the Gospel of Christ had lately made amongst the Heathens; and they considered it as an extraordinary Providence, tending to the furtherance of Christian Knowledge, that the country was under a Christian government, which they trusted would lend its benevolent and protecting hand to lessen the perils that had attended the reception of Christianity, and to encour-

God grant that every British minister who reads these words may feel how forcibly they apply to his own case as well as to that of an East Indian Missionary,—E.D.

age its introduction. Hence the natives would learn how to fear God, to honour the King, to obey the laws, and to become industrious and faithful subjects, as well as to reject their foolish and often most cruel superstitions. Of the latter, they had had, within the last year, a striking instance, when two women were suffered to be burnt alive, with the corpse of the late Rajah *Amersing*, a circumstance that afterwards produced a series of fantastic follies. Several women pretended to be possessed with the spirit of one of the burnt women, and affected to produce wonderful cures among the sick. The imposition was, however, at length checked, and the impostors punished by the Collector, and even by the present Rajah, *Serfoguee*.

Mr. *Cammerer* had kindly gone to *Tanjore*, to take care of Mr. *Kolboff's* charge, whilst he was with the new Congregations, to strengthen and comfort them in their distresses, brought on by some heathen enemies, who were indignant that whole villages, with their chiefs, had embraced the Christian doctrine, and converted their pagodas into Christian Churches, after having broken their idols to pieces, and buried them deep in the ground. Like *Nero*, and *Dioclesian*, these Heathens imputed every theft and mischief to the Christians; and as heathen chiefs, averse from Christianity, easily raised every complaint against them, some had been chastized, and treated in a pitiful manner. The last accounts, however, they thank God, had happily reported, that the Collector was kindly disposed to the Christians, and had put a stop to the injustice and machinations of their enemies. Catechists and Schoolmasters, to a certain extent, with *Malabar* Bibles, Catechisms, and other books, had been furnished, but there was great need of other Missionaries.

The *Tranquebar* Mission had last year been increased by 112 Children born of Christian parents, 11 Converts from Heathenism, and 5 Converts from Popery. In the *Tamulian* Schools, 160 Children were maintained, besides those in the adjacent villages, and farther in the country. In the *Portuguese* School, 40 Orphans were supported, and 48 Day Scholars taught. Nineteen Couple had been married, 1,290 had received the Lord's Supper, and 72 had been buried.

The Rev. Mr. *Holzberg*, in a Letter dated at *Cuddalore*, 12 Oct 1803, reports the much lamented death of the valuable and excellent Mr. *Gericke*, at *Vellore*, on the 2nd of that month.

The loss was sincerely felt by Mr. *Holzberg* in particular, as he had been accustomed to look up to Mr. G. as a friend and a father. The Society, he observes, had lost a most faithful servant; the mission its second pillar; and all *India* a benefactor, and an eminent example of piety and virtue, whose righteous footsteps he prays God that he may be enabled to follow.

The Rev. the *Danish* Missionaries, in a letter dated at *Tranquebar*, 10 Oct. 1803, com-

municated the same afflicting intelligence. By the death of Mr. *Gericke*, they say, the *Vepery* Mission has lost not only its shepherd, but also its support; and the situation of the *English*, *Portuguese*, and *Malabar* Congregations would be deplorable, till another Missionary should arrive, and be able to take the charge. Mr. *Pazold* had been applied to, to return to *Vepery*, and his answer was expected. Mr. *Holzberg*, who had been placed at *Cuddalore*, under the common deliberation, was not qualified to take charge of the *Vepery* Congregations, for want of the necessary languages. Mr. *Kolboff* had already the charge, not only of the extensive *Tanjore* Mission, and of the many old and new Congregations beyond *Palamcotta*, but also the additional attendance on the new *English* garrison, in the fort of *Tanjore*. They intended however to continue to assist him, by periodical journeys, which Mr. *Cammerer* had already done twice in the current year; but they had no ability to alleviate his hard labours, otherwise than by Catechists, books and correspondence; for, besides their three Mission Churches, they had lately had the care of the *Danish* Congregations, and Mr. *John's* health was on the decline. They therefore earnestly solicit, that the distressed situation of the *English* Mission may be taken into consideration, and the most effectual measures adopted for their preservation; otherwise, what had been gained would be lost, and many thousand souls would be most deplorably circumstanced, both in their spiritual and temporal concerns. Having forsaken their heathen relatives and connexions, there would be no prospect of acceptance, and subsistence with them, even if they were to return (which God forbid!) to their former idolatry.

The *Danish* Missionaries were then in expectation of soon receiving the usual presents and stores annually sent out by the society, which would be a particular relief to them, as the ship, with their ordinary stores and provisions from *Denmark*, had not then arrived.

Their letter concludes with earnest expressions of prayer, that the salutary knowledge of the true God, and our blessed Redeemer, may be extensively communicated, to the comfort and salvation of the poor inhabitants of that country.

It is with much concern that the Society still has to report that no suitable supplies of new missionaries have yet been heard of, to succeed the good men who have finished their course, and exchanged the toil of sowing the seeds of the word of God for the unmixed pleasure of reaping the fruits thereof. The departure of Mr. *Gericke*, so soon after the loss the Missions experienced by the death of the invaluable Mr. *Swartz*, is an affecting dispensation; but the society has confidence that God will still raise up labourers to work in his vineyard, among the heathen, and spread abroad the knowledge of those sacred truths, which alone can make men "wise unto salvation."

The books, &c. sent to subscribing and corresponding members, consist of

Bibles	7,958
New Testaments and Psalters	10,520
Common Prayers	14,230
Other bound Books	19,243
Small Tracts	103,658

In all during the year 155,609

The members of this society are now upwards of 2,600. The total number of children in the charity schools, connected with the society, are 7,108.

We are obliged to postpone the continuation of the Account of the Tartar Mission.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE first transaction in point of importance, if not in point of time, which we have to notice, is the coronation of Bonaparte as Emperor of the French. The ceremony took place on Sunday the 2nd instant, and was attended with a degree of pomp and splendour, which has seldom been exceeded. The crown was placed on the head of the usurper by the Pope, who had arrived in Paris on the 25th of November, where he was received with the most studied attention. The detail of the coronation had been previously arranged, and publicly announced, with the most minute and ridiculous particularity, even to the manner in which the Emperor and Empress should say their prayers, and partake of the sacrament, and in which their attendants should take off and fold up their mantles. The whole went off, it is said, with eclat, and without any tumult or disturbance. It would be endless to repeat all the fulsome expressions which were used on this occasion. The Parisians appeared highly delighted with the shew; and when we consider the facility with which they have been driven from one political system to another, and how heartily they have embraced each change from monarchy to democracy, and from democracy to the most absolute despotism, there is no reason to doubt that their joy was as sincere at this as at any former revolution.

Another invasion of the laws of nations has been committed, by the orders, as there is every reason to believe, of Bonaparte. Mr. Wagstaff, the British messenger, was seized on his road to Berlin and Petersburgh, by a party of French soldiers, who robbed him of his despatches, and money, and otherwise maltreated him. It is said that no advantage will accrue to Bonaparte from this robbery, as Mr. Wagstaff's despatches were not of any importance.

The Imperial Grand Procurer General has published a report, containing the pretended proofs of another conspiracy against the person of Bonaparte, in which Mr. Taylor, the British Minister at the Court of Hesse, is said to have been the prime mover. The proofs however, even supposing them to be neither corrupted nor garbled, are of a nature which however they may suit the meridian of Paris, would go a very little way with an English jury in establishing criminality.

The French have taken possession of all the

Islands on the Rhine, on their own side of the toll-way, a measure contrary to existing treaties, and which gives them, in fact, the entire command of that river.

Contrary to the declarations of Bonaparte, and the expectations of the merchants, an embargo has been laid on all Swedish ships in French ports.

The Emperors of Germany and Russia are said to have cordially approved of the spirited interference of the King of Prussia in the case of Sir George Rumbold.

The French ambassador has been induced to prolong his stay at Constantinople, by the mediation of the Prussian minister; but it is still uncertain whether the Porte will formally acknowledge Bonaparte's new title.

The Republican Calendar is said to be abolished in France, and the Gregorian restored to its place.

SPAIN.

There seems no longer any hope that peace will be maintained between Great Britain and Spain. An order of council was issued on the 19th instant, to prevent any British ships from clearing out for Spain, and for laying an embargo on all Spanish vessels in our ports. The public are still altogether in the dark respecting the immediate causes of this rupture.

The infectious fever which had raged at Gibraltar and other parts of the Spanish coast, is said to have abated. The mortality which it occasioned is said to have been every where unusually great.

HOLLAND.

In consequence of the orders said in our last number to have been issued by Bonaparte for the seizure of ships coming from England, or having English goods on board, the Dutch Directory published a decree charging their officers to pay no respect to any orders which might be given by persons belonging to France, relative to matters of trade, collecting of duties, &c. The decree, however, proved perfectly impotent; and the French officers proceeded in their seizures, as if no such orders had been given: nay, four of the Directory most implicated in this refractory proceeding have been arrested and sent to Paris. Thus not even the shadow of Batavian independence is left.

SWEDEN.

The States of Pomerania assembled at

Stralsund, on the 8th of October last. On that occasion the king addressed them in an energetic speech, in which he called on them to furnish the means of placing their country in a state of security from foreign aggression, as it was impossible to say how soon it might be assailed. The States readily complied with the wishes of their monarch.

The King of Sweden has ordered the name of Bonaparte to be struck out of the list of sovereign princes, and replaced by that of Louis the XVIIIth.

RUSSIA.

The intentions of Russia are still veiled in obscurity. She still continues to augment her forces in the Seven Islands.

EAST INDIES.

A most destructive war seems to be carried on in Ceylon against the Candians, into whose territory our soldiers make incursions, laying it waste with fire and sword.

The recent disturbances occasioned by Holkar in the Mahrattah country are said to have been suppressed. A severe famine,

however, attended with its usual companion, disease, is stated to prevail in some parts of that empire, and the mortality in consequence to be very great.

UNITED STATES.

The American squadron in the Mediterranean has lately attempted, by bombardments several times repeated, to destroy Tripoli; at least to force the Pacha to accept the terms of peace which were offered him, and to restore all American captives. These attempts have been attended with considerable loss to both parties, without producing a satisfactory arrangement of their differences.

General Armstrong, the American ambassador to France, is said to be charged with the acknowledgment of Bonaparte's new title.

The American Congress met about the beginning of November. The most remarkable circumstance which occurred was Colonel Burr's appearing and taking his seat as Vice-President, notwithstanding the indictment which has been found against him as the murderer of General Hamilton.

GREAT BRITAIN.

A SECOND attempt has been made with the explosion vessels, which was directed against Calais Harbour. The injury done by it to Fort Rouge was supposed to be considerable, but it now appears not to be such as may not be easily repaired.

The Venerable, of seventy-four guns, has been lost at Torbay, with eight of her crew. The Romney, of fifty guns, was also wrecked on the coast of Holland, and Capt. Colvill and his crew made prisoners by the Dutch; who, after saving them from destruction, treated them with the most marked civility, and liberated the captain and officers on their parole of honour. Their kindness has been very handsomely acknowledged both by Captain Colvill and Admiral Russel. The latter, in addressing the Dutch Admiral, observes, in speaking of his conduct, "This, Sir, is nobly alleviating the rigours of war, as the Christian heroes of your country and mine were wont formerly to do in these seas, before a considerable portion of Europe was corrupted by false philosophy."

Another valuable Spanish Prize has been taken, and several French privateers.

The price of bread has suffered a trifling diminution, but still continues high. In our Literary and Philosophical Intelligence will

be found some interesting remarks on this subject.

At a General Court of East India Proprietors, it appeared to be the sense of the Proprietary, that a pension of £500 per annum should be settled on Sir Nathaniel Dance for his meritorious services.

Mr. Bebb has been elected a Director of the East India Company in the room of Mr. W. Adair Jackson, deceased.

No less than thirty bills for perjury have been found by the Grand Inquest at Westminster against voters for Sir Francis Burdett, at the late Middlesex Election. Two of these were lately tried in the Court of King's Bench, when the Defendants were found guilty. These trials have exposed to view one of the most extensive and nefarious schemes of deliberate and systematized perjury of which history, perhaps, furnishes an example. Our present limits will not permit us to detail the particulars so fully as we wish to do: but we shall probably resume the subject in our next number. We understand that the presentments to the Grand Jury might have been multiplied, had the fund for carrying on these prosecutions been adequate to the expense. The same cause has prevented a greater number of trials from taking place.

ECCLESIASTICAL PREFERMENTS.

Rev. Samuel Downes, B. A. appointed second master of the grammar-school at Durham, *vice* Manistry, resigned. Rev. T. Jones, Ashelworth, V. co. Gloucester. Rev. Henry Philpotts, M. A. Kilmersdon, V. co. Somerset. Rev. Clement Dumaresq, B. A. rector of St. Christ. Observ. No. 36.

Clement's, in the island of Jersey, St. Mary's R. in the said island, *vice* Valpy, deceased. Rev. Robert Rolfe, B. A. Thurgarton R. Norfolk, *vice* Sibbs, deceased; and Cockley Cley R. in the same county. Rev. John Michell L.L. B. prebendary of Gloucester, Compton-

Dundon V. Somerset. Rev. J. Jackman, of Catherine-hall, Cambridge, and alternate morning-preacher at Percey chapel, appointed one of the domestic chaplains to the Prince of Wales. Rev. Thomas Wickham, vicar of Kirburton, co. York, Beaminster Secunda prebend, in Salisbury Cathedral, *vice* Gilpin, deceased. Rev. Thomas Bowman, M. A. master of Hawkshead school, Flintham V. co. Nottingham; and Rev. John Popplewell, B. A. Kneeton perpetual curacy; both *vice* Davies, resigned. Rev. Richard Riley, B. D. Marwood R. Devon, *vice* Weston, deceased. Rev. Philip Bayles, St. Mary at the Wells R. Chelchester, *vice* Twining, deceased. Rev. W. Cockin, Cherrington R. co. Gloucester, *vice* Lysons, deceased. Rev. H. S. Trimmer, B. A. Heston V. co. Middlesex. Rev. Charles Elliot Walkey, Cyst St. Laurence R. Devon, *vice* Kitson, resigned. Rev. John Russel, M. A. Dittisham R. Devon, *vice* Rodd, resigned. Rev. Anthony-William Glynn, L.L. B. Lestnewth R. co. Cornwall. Rev. Samuel Furley, B. A. Lestwithiel V. co. Cornwall, *vice* Baron, deceased. Rev. Dr. Cookson, canon of Windsor, Binfield B. Berks; and Rev. Dr. Ridley, of Whippingham, in the Isle of Wight, to a prebendal stall in Gloucester Cathedral; and Rev. William Long, to a canonry of Windsor; all *vice* Wilson, deceased. Rev. John Williams, M. A. to a canonry in St. David's Cathedral, *vice* Davies, deceased. Rev. John Rawbone, B. D. Hatford R. Berks, *vice* Cooke, deceased. Rev. Bernard Scale, M. A. vicar

of Braintree, Willingale Spain R. Essex. Rev. Thomas Methold, rector of Stonham, Suffolk, to a prebendal stall in Norwich Cathedral, *vice* Potter, deceased. Rev. James Carlos, M. A. Thorpe by Hadiscoe R. co. Norfolk. Rev. Robert Moore, second son of the Archbishop of Canterbury, to a prebendal stall in Canterbury cathedral, *vice* Benson, deceased. Rev. Thomas Ewbank, M. A. Elton R. co. Durham, *vice* Rowntree, deceased. Rev. Henry Davies, rector of Faldingsworth, Middle-Razon-Drox V. co. Lincoln. Rev. Dr. Randolph, Wotton at Stone and Ashton R. Herts, *vice* Graham, deceased. Rev. West Wheldale, rector of Christ-church, Spitalfields, London, Frampton, V. Co. Lincoln. Rev. Maltward Simpson, M. A. Mickfield R. Suffolk. Rev. Thomas Mounsey, of Selby, Brayton V. co. York, *vice* Charles Martin.

DISPENSATIONS.

Rev. William Clifton, rector of Clifton, co. Nottingham, to hold Lissington R. co. Lincoln. Rev. J. Aspinshaw, L. L. D. to hold Hinckley V. with Stoke and Dallington annexed, co. Leicester, with St. Peter's R. in Nottingham. Rev. Edward Dolman Cooper, M. A. to hold the augmented chapelry of Wick, near Pershore, with Rouslench R. both co. Worcester. Rev. John Webster Hawksley, M. A. to hold Knotting with Souldrop R. co. Bedford, with Little Marlow V. Bucks, *vice* Martyn, resigned.

OBITUARY.

REV. C. W. GERICKE.

IN the first Number of our work we had to record the death of the venerable Swartz. We are now called to perform the same melancholy office for his worthy successor in his truly apostolical labours for the salvation of the Heathen. The account will be no more than a transcript of that which has been published by the venerable Society in Bartlett's buildings, in their late annual report.

On the 2nd of Oct. 1803. the Rev. C. W. GERICKE departed this life at Vellore, whence he was proceeding to Cuddalore, to re-establish the Mission at that place. Soon after his return from his most remarkable journey to the southern countries, the great success of which, in the awakening of several thousand Heathens to embrace the religion of Jesus Christ, has already been mentioned, his health was attacked by a fever, of which he recovered, but his increasing and incessant labours did not permit him to enjoy that rest, which his age of 61 years, and a weak frame of body, required. He was taken with a disorder in the bowels, which he thought might be removed by change of air; but, returning from *Rahacottab* to *Vallore*, his disorder increased to that degree, that he was unable to proceed. Thus ended the laborious and pious life of this faithful servant of Christ, after he had served him in India 33 years, with a zeal and sincer-

ity, which was exemplary to the public, and edifying to thousands, amongst Europeans and Natives, of all ranks and situations. The consternation and grief amongst all classes, at the death of so valuable a man, was beyond description. His soft, mild, meek, and humble character, had made him beloved by persons of distinguished stations, and by every one. His conversation was every where agreeable and instructive, as his long experience and attentive observations furnish him with important materials to entertain the company, wherever he happened to be visiting. He spake with so much circumspection and wisdom, on religious and moral matters, on literature and political subjects, that all who heard him were pleased; and even such as differed from him in matters of religion, had a respect for his exemplary character, and revered his Christian virtues; insomuch that many called him the *primitive Christian*. His public spirit was always active, and he took a great part in any institution for the common benefit.—Though the propagation of the Christian Religion was his chief object, and occupied his mind in preference to all other objects, he approved and encouraged, as much as he could the culture of sciences, in those with whom he was connected; and he even paid a monthly salary to an honest and skilful Bramin, for the benefit of *Indian* literature. In offering

and rendering good services, he took very great pleasure, and he never declined any, which he found himself able to perform, even though attended with great difficulties. Many addressed themselves to him, in their urgencies, and requested his oral, or written, recommendation, mediation, or assistance; which had often cost him much time, great exertions, and not seldom considerable expenses, and loss of money, besides his vast and expensive correspondence. His charity was boundless. Though the various concerns, which were entrusted to him, as a man on whose conscientiousness and exactness all could rely, and some generous rewards for his good offices, might have made him rich, he observed the utmost frugality, that he might have to give to the needy. To go into a detail, or to mention only the various branches of his abounding charity, were impossible; many of which had come to be disclosed only by accident. Many widows and orphans, helpless, afflicted, and oppressed, bewail, with flowing tears, the loss of their benefactor, father, guardian, advocate, defender, and comforter. To his brethren, he was the most tender friend and brother, never assuming as a seignior, but always the first and most ready to take upon himself the heaviest burdens, to alleviate, and comfort, and assist his Brethren. He was indeed a shining light, whose gentle rays enlightened, warmed, and enlivened. His counsels, and advices, were maturely premeditated, and he never insisted upon his own opinions, nor was in the least offensive, in his paternal admonitions on errors, but rather indulgent, silent, and patient, when the common cause was not materially injured. He never complained of personal offences, and when his conscience and duty urged him to complain, in order to avert imminent dangers, he did it with the utmost reluctance, and the most affecting anxiety, for his tender heart was full of love towards his neighbour.

DEATHS.

Nov. 26. At Bath, aged eighty-two the Rev. Dr. Archibald Maclaine, forty-eight years Minister of the English Church at the Hague. His funeral sermon was preached by Dr. Gardiner, of Bath, who stated many particulars, which strongly indicated the truly christian frame of mind in which this venerable minister of the Gospel departed this life. Dr. Gardiner observed, as we have been told, that in retiring to his bed, Dr. Maclaine thanked God, that while the Heathens, naming Socrates in particular, were so much in the dark about their future state, he who had been a grievous sinner, had through the mercy of God, such a blessed hope, and added, "I know in whom I have believed." Dr. Gardiner represented the Doctor to come as a penitent sinner to the throne of grace, leaning only on the cross of Christ, filled with gratitude to God: that Christ Jesus and eternal salvation were his constant theme, and that he was filled with

the hope of glory. His last words to his friends were, "Weep not for me, O ye of little faith."

Nov. 15. In Great Portland-street, in the eighty-fifth year of his age, James Herbert, Esq. Lately, at Shottesbrook House, Berks, Arthur Vansittart, Esq. in the seventy-ninth year of his age. Nov. 15. At his seat in Derbyshire, Sir Henry Hunloke, Bart. in the eighty-first year of his age. Nov. 20. In her seventy-first year, Mrs. Idle, mother of Messrs. Idle, in the Strand. Nov. 23. At Bath, in his ninetieth year, the Rev. Richard Graves, Rector of Claverton, author of the *Spiritual Quixote*, and various other works. Nov. 27. At Alderbury, Wilts, the Rev. Dr. Syndercombe, late of Symondsbury, Dorset. Lately, at Shipdham, in Norfolk, the Rev. Colby Bullock, fifty-one years rector of that parish. Nov. 28. In the eighty-sixth year of his age, the Rev. Samuel Mauzy, one of the Chaplains of his Majesty's French Chapel at St. James's, and upwards of half a century Minister of the French Church of St. Martin Ogar, Martin's-lane, Cannon-street. Dec. 1. At his seat at Berrington, in Herefordshire, after a long and painful illness, in the seventy-fifth year of his age, the Right Honourable Thomas Harley, fourth son of the Earl of Oxford, senior Alderman (or Father) of the City of London. Dec. 4. In the Crescent, Bath, the Lady of Sir Francis Baring, Bart. Lately, at Ember-ton, Bucks, the Rev. Robert Pomfret, upwards of fifty years rector of that place. Lately, the Rev. Ralph Forster, Rector of Great Warley, in Essex. Dec. 2. At Mount Clere, Rotherhampton, in his eighty-fifth year, Sir John Dick, Bart. Dec. 5. In Chandos-street, Cavendish-square, the Rev. Thomas Vyner, LL. D. of Eathorpe, Warwickshire, and one of the Prebendaries of Canterbury. Dec. 6. At Kedleston, in Derbyshire, in his seventy-eighth year, the Right Hon. Nathaniel Lord Scarsdale. Dec. 12. Aged eighty-six, Mr. Alderman Boydell. Lately, at Baldock, of an apoplexy, the Rev. Caleb Hill, M. A. Chaplain to the Earl of Salisbury, and thirty-one years Rector of Baldock. Lately, the Rev. George James Edmunds, Vicar of Clunn, in Shropshire. Lately, at Wolverhampton, in her sixty-seventh year, Mrs. Catherine Nickins, a maiden lady, and great great grand-daughter of that truly distinguished character, Lord Chief Justice Hale. Dec. 16. In London, after a tedious illness of twelve months, the Bishop of Arras, in the seventy-second year of his age. Same day, in Chesterfield-street, in her eighty-fourth year, Lady Hulse, widow of the late Sir Edward Hulse, Bart. of Breadmore-house, in Hampshire. Dec. 18. In Edward-street, Cavendish-square, Charles Neilson Cole, Esq. in his eighty-second year. Dec. 19. At Hillingdon-house, near Uxbridge, the Marchioness of Rockingham, widow of the Minister of that name. She has lived in retirement since the death of her husband. Her death was so sudden that there was no time to call in medical assistance.

ANSWERS TO CORRESPONDENTS.

We must begin with apologizing to many of our correspondents, for the delay which has occurred in the insertion of their pieces : a delay which we hope they will have the goodness to attribute to its true cause, namely, their own liberality in contributing to the work. It is our wish to fulfil all the promises which have been given, and we have sometimes enlarged our ordinary limits in order to oblige correspondents. But as this cannot be often done, without a considerable pecuniary sacrifice, we must entreat their indulgence for the delay, which, with respect to a majority of the communications transmitted to us, is absolutely unavoidable.

The interesting narrative of COLONUS, and the Poem of A. B., will appear in our next.

We feel the importance of the discussions suggested by an UNDER GRADUATE and TITUS, but as they are likely to run to a great length, we wish for a season of more leisure before they are introduced.

The *Monthly Epitome*, which we recommended, was dropped soon after it was set up. If another work has appeared with the same name, we know nothing of it.

We have been as anxious as N. T. D. can be to review the book to which he alludes, although we have hitherto been crossed in our design. We still persevere in it.

A PARTICULAR; URBANUS; QUERIST; and A PROTESTANT will be inserted.

GALLINA; A CONSTANT READER; and A FRIENDLY INQUIRER are received.

The following are under consideration, viz. OSIANDER; W. TYNDAL; THEOPHILUS; A Paper on *Church Music*; HUMANIA; THEODOSIUS; and J. P.

The Article for the Obituary, sent by R., will appear in our next.

We cannot discover whether H. S. be in jest or earnest.

Besides *Russell's* Collection of the Apostolic Fathers, there is another and a better Collection by *Le Clerc*.

Mendham's Exposition of the Lord's Prayer seems to us to supersede that which has been sent to us.

We approve of the sentiments contained in the Paper of APELLES; but we are not aware that the error which he combats has an existence in this country. We are afraid of awakening any farther discussion on the controverted passage which forms the subject of his other paper. We believe that the tract which he mentions is private property: it may be had however, in any number which may be wanted.

We beg leave to inform L. P., that it is certainly our intention to reprint the Two First Volumes of the *Christian Observer*, if we find sufficient encouragement from Messieurs the Booksellers to do so.

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